



The Improvement Era

October 1958

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A young Orient & Pacific passenger hears his first bagpipes two days out from Fiji. Photograph by Tom Hollyman.

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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

Oxygen Content

Professor G. P. Kuiper estimates that the entire oxygen content of the atmosphere passes through living matter about every 3,000 years, and that its carbon dioxide goes through living matter in about 10 years. The atmosphere, Professor D. R. Bates points out, contains about five million million tons of oxygen or about two million tons for each inhabitant of the earth.

A Locust's Metabolism

A locust's metabolism, or rate of using energy, increases during flight to 50 times the resting rate, and a honey-bee's to 52 times. Birds have muscles which have 2.5 times the power output of insects for equal amounts of muscle. In muscle strength, the



load lifted per cross section, a man can lift from 85 to 142 pounds per square inch of muscle, a frog 42.6, and the hind leg of a grasshopper 67 pounds, Dr. Ross E. Hutchins of Mississippi State College has found.

The Oceans' Rise

An examination of all recorded observations over the earth leads to the conclusion that in the past half century the level of the oceans has risen by two or three inches as a result of the melting of glaciers, the Dutch geologist P. H. Kuennen reports.

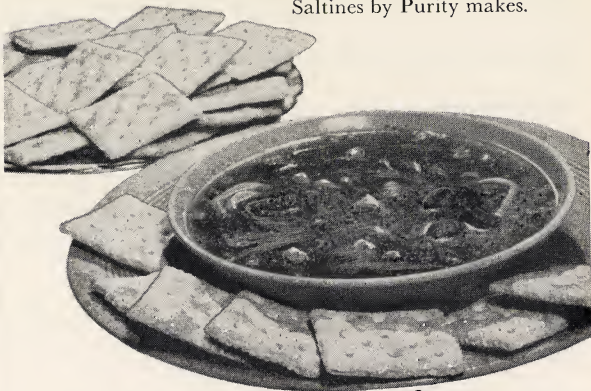
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Cover—The full-color reproduction of the London Temple is taken from a transparency by Irvin T. Nelson. Elder Nelson, who was in charge of landscaping at the London Temple, is also responsible for making Temple Square the beauty spot of the "Crossroads of the West."



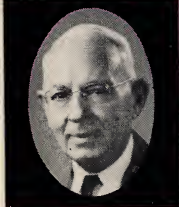
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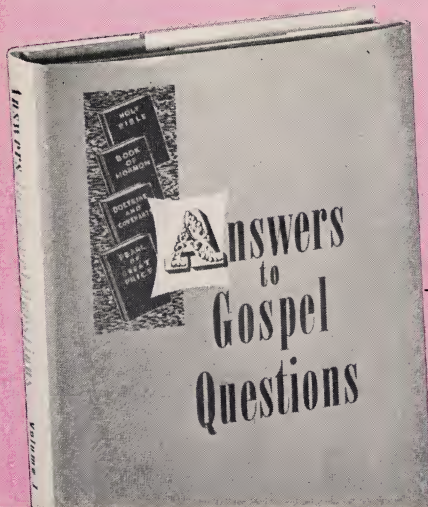


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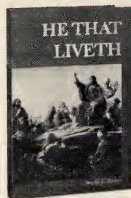
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DOYLE L. GREEN



"He That Liveth" by Doyle L. Green, managing editor of "The Improvement Era," is about Jesus the Christ, written for Latter-day Saints and beautifully illustrated with ten masterpieces from the facile brush of the master Danish painter Carl Bloch. Written in readily understandable and at the same time fascinating language, this book answers a real need in the Church. This is a family book, a must for parents and children to read and discuss together. A series of twenty-four articles on "Jesus the Christ" which ran recently in "The Improvement Era."

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The Saga of Mormonism

DOYLE L. GREEN

A brief history of the Church of Jesus Christ of Latter-day Saints. The illustrations include eight pages of the reproductions of the Cody Chapel Mural in full color. First reproduced in the November 1957 issue of "The Improvement Era."

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These Times



AFRICA

by Dr. C. Homer Durham
Vice-President, University of Utah

Africa is the second continent of the world. Its 11½ million square miles mark it next to Asia as earth's largest portion of earth. It is the home of 220,000,000 people, of all races. As a recent report of the American Assembly says: "Africa is home or host to nearly every known variety of man."

Politically these people live under twenty-one categories of rulership. Included are nine sovereign African governments, five European powers, and seven areas which are trust territories of the United Nations. Under these are many stages of development, especially in the possessions held by Belgium, France, Portugal, Spain, and the United Kingdom. The full impact of the colonial revolution is yet to come in Africa. The Boer War was only the beginning; a contest of Europeans against Europeans. The rising of indigenous African peoples against European overlordship, well-begun in the north and in Egypt, now presents vital problems for mankind in the remaining years of the twentieth century. It is important therefore

(See page 779 for references.)

to have knowledge about this significant continent and its peoples.

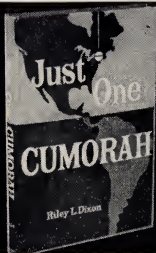
Africa may no longer properly be called the "dark continent" except as that statement is expressive of the general ignorance of non-Africans with respect to it. Air lines, rail and water transport, and a network of motorable roads now crisscross its map.

There are few readers of this column who cannot name all the countries of Europe and Asia. But how many can name the nine independent nations now found in Africa? (Egypt, the Federation of Ethiopia and Eritrea, Ghana, Liberia, Libya, Morocco, Sudan, Tunisia, and the Union of South Africa.)

Egypt is the largest in population of the nine independent nations with nearly 23 million inhabitants. Second is the Federation of Ethiopia and Eritrea, with 20 million. The Union of South Africa, third with nearly 14 million, is followed by the Sudan (10 million), Morocco (nearly 10 million), and the rest. Libya is the sparse state with only 1,105,000.

Egypt, (Continued on page 766)

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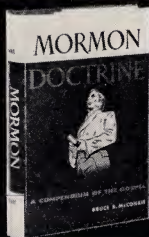
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Letters and Reports

FIVE YEAR RECORD

Mildred Ann Callaway has five years perfect attendance at Mutual, Sunday School, and Sacrament meetings. She is a top student at South Sevier High School, teaches Junior Sunday School, and is an

assistant chorister. She is a member of the Monroe South Ward, South Sevier (Utah) Stake.



"ACTIVITY BRINGS TESTIMONY"

To hold the MIA conference dance festival in Holland in May in an open field seemed impossible when the MIA committee of the Netherlands Mission suggested it. It would require learning the dances and seven new songs in six month's time. But as the project progressed the *can't*s were slowly changed to *maybes* and then to *why not*s.

Friends in the Bountiful and South Davis stakes in Utah were approached, and the MIA of those stakes held a special dance. Admission price per couple; one formal to be shipped to the Netherlands Mission.

As the time for the mission conference approached, the weather did not look too promising. A special fast day was held with all those concerned joining in the petition to make the festival possible. In the meantime, kind offers of umbrellas and even canvas to cover the sports field in case of rain were rejected.

There were no floodlights available so that a bright sunny day was extremely desirable. And as the festival began the wind started to blow and soon the dark skies cleared in a circle directly above the field and the sun shone through! At the conclusion of the festivities, it seemed as if they were seeing the most beautiful sunset in Holland.

The second day was the time of the music festival, which was equally enjoyable. At another session, the third and fourth Golden Gleaner and the second and third Master M Men awards in the history of the mission were given.

On the last day an early morning testimony meeting was held in a wooded park. Those attending had to arise at 4:30, catch a chartered tram, to be there for the 6:00 o'clock meeting.

Those attending the MIA conference of the Netherlands Mission felt the joy of service, the joy of experiencing a working faith, and they had discovered that "Activity Brings Testimony."



Left: Netherlands Mission Board, reading from front, left to right: Elder Richard S. Lemon, supervisor; Elder Gerald L. Shupe, assistant; Annemarie H. Boom, M Men-Gleaner Counselor; Willy Scheffers,



Secretary; Ella May Hulet, music; Lia Strietman, Beehive; and Polly F. Thomas, activity. Right: Elders' Choir, under the direction of Sister Ella May Hulet.

Oelwein, Iowa

Dear Editors:

We have found an interesting bit of information. We are laboring as missionaries in the Northern States Mission, currently in Oelwein, Iowa. We were told that missionaries had never been in this area before—but we found a woman who had pictures or cards (or both) of elders who had been here in 1914-1920. They are:

Elder A. B. Dial—October 31, 1920, Shelley, Idaho

Elder Morrison—12-12-2(?), Downey, Idaho

Elder Steed—12-12-2(?), Syracuse, Utah

Elder C. Ray Jones—1914 Christmas, Henefer, Utah

She also remembered these elders' names: Cottrell, Robinson (a supervisor), Bushnell, Waite. We also received a dinner invitation because a man had a very interesting discussion with M. Lynn Benion while on a train.

We found one more elder: Elder James H. Karren, Vernal Utah.

We thought the people in the West would be interested in knowing of the lasting effect they have on people. These men were here forty-four years ago—and still they are remembered.

Sincerely,
J. Virgil Bushman

Samoa

Dear Brethren:

Enclosed please find a check payable to you for three subscriptions to The Improvement Era. Would you please mail them each month to the following: . . .

We are sure that these people [the Governor of Samoa and the two Samoan kings] will find this magazine as wonderful and beautiful as we do.

May I take this opportunity to thank you personally for the beautiful new Era. We in the mission field often lose contact with the things that we loved so much at home like the Era. It certainly is a welcome mail day when we can see that we are going to get another opportunity to read about the Church in the rest of the world presented in such a wonderful way as you do in the Era.

May the Lord continue to bless you all in your wonderful "missionary work." Thank you so very much.

Sincerely,
Ralph G. Rodgers
Mission Secretary

Basel, Switzerland

Dear Editors:

I enjoy reading the Era very much and it has helped me in my missionary work to a great extent. I especially enjoy the Editor's Page by President David O. McKay.

May I compliment you on the changes that have been made in the last while in your magazine.

Elder Wayne Mortensen

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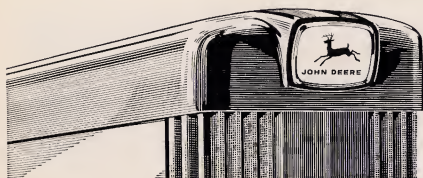
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The Church Moves On

June 1958

28 Miss Gredon L. Nelson, schoolteacher of Ogden, Utah, was appointed to the general board of the Deseret Sunday School Union.

29 Olympus Stake, the 267th, formed from portions of Holladay (Utah) Stake, with Elder Heber E. Peterson president and Elders Boyd C. Bott and J. Vernon Sharp counselors. Both President Peterson and Elder Bott were counselors to retiring President George Carlos Smith of Holladay Stake, who is now a member of the general superintendency of the YMMIA. The new stake includes Holladay Fifth, Sixth, Seventh, and Ninth Wards with a membership of approximately 3380. The changes were effected by Elder Henry D. Moyle of the Council of the Twelve and by Patriarch Eldred C. Smith.

Elder Bernard P. Brockbank sustained president of Holladay Stake succeeding President George Carlos Smith. President Brockbank's counselors are Elders A. Ray Curtis and William W. Prince. Wards in Holladay Stake are Holladay First, Second, Third, Fourth, Eighth, Tenth, and Eleventh. Membership is approximately 4480.

Elder Rudger C. Atkin sustained president of St. George (Utah) Stake, succeeding President Wilford J. Reichmann. Elders Theodore M. Peterson and Lloyd L. Jennings are counselors. Both President Atkin and Elder Peterson served as counselors to President Reichmann.

July 1958

3 Elder Hugh B. Brown of the Council of the Twelve offered the dedicatory prayer at the dedication of the Fort Moore-Mormon Battalion Memorial, Los Angeles.

14 The First Presidency announced the appointment of Elder Selvy J. Boyer, president of the British Mission from 1946 to 1949, as president of the London Temple. Sister Boyer is to be the matron of the temple.

18 With a children's parade, Salt Lake City began its annual celebration honoring the Utah Pioneers. Daily until the 24th other events were held.

23 The First Presidency announced the appointment of Elder Robert L. Simpson of the Inglewood (California) Stake high council, president of the New Zealand Mission, succeeding President Ariel S. Ballif. President Simpson filled a mission in New Zealand in 1937-40. Sister Simpson and their three children will accompany him on this mission. The New Zealand Mission has recently been divided. President Alexander P. Anderson of Salt Lake City will preside over the New Zealand South Mission.

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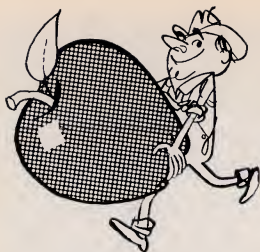
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National Apple Week is scheduled for October 9 to 18 and Safeway will again take an active part in promoting the luscious apples that are produced in Utah and Idaho.

With a bountiful supply of apples available again this year, Safeway Stores will put on extensive promotions in Utah and Idaho stores to sell locally produced apples from Utah and Idaho farmers and ship them to many states from Arkansas to California, opening new markets for any surplus.

Safeway continually works with Utah and Idaho farmers in helping sell the products of their fields. For instance, last year Safeway purchased and marketed more than \$2,500,000 in fresh fruits and vegetables in Utah and Idaho. The total is expected to be even higher for 1958.

Safeway is truly

A Friend of the Family A Friend of the Farmer



24 A mammoth street parade, rodeo, and other events closed Salt Lake City's annual pioneer celebration. In the Tabernacle a pageant, *These Are My People*, was presented in the evening. The Tabernacle Choir assisted in this program.

27 President David O. McKay dedicated the chapel of the Canyon Rim and Canyon Rim Second wards, Canyon Rim (Salt Lake City) Stake.

August 1958

2 The appointment of Dr. Thomas J. Parmley to the general board of the Deseret Sunday School Union was announced.

7 Governor Averell E. Harriman of New York opened the seventeenth annual presentation of the pageant "America's Witness for Christ" at the Hill Cumorah, near Palmyra, New York. Elder Hugh B. Brown of the Council of the Twelve was in attendance this year.

9 This was the final night for "America's Witness for Christ," the sacred pageant at the Hill Cumorah. In the three performances, an estimated 125,000 persons witnessed it this year.

The Deseret Sunday School Union announced the appointment of Donna Lee Rudd and Jane Hopkinson to their general board.

10 Elder Wilford B. Murray released as first counselor in the San Francisco (California) Stake presidency. Elder Wallace N. Allred sustained as first counselor, Elder B. Herman Schettler second counselor, succeeding Elder Allred.

11 The appointment of Mrs. Louise W. Madsen as second counselor in the general presidency of the Relief Society was announced. She has been a member of the general board since December 1947. She succeeds Mrs. Helen W. Anderson, who will accompany her husband, Alexander P. Anderson, a recently called mission president, to the New Zealand South Mission.

12 The First Presidency announced the appointment of Elder T. Bowring Woodbury as president of the British Mission, succeeding President Clifton G. M. Kerr. President Woodbury, a former Salt Laker, is a Witchita, Kansas, businessman, and president of the Central Kansas District. He is a former counselor in the Central States Mission presidency. Mrs. Woodbury will accompany him to the field of labor, as will Wendy, the youngest of their three children.

British newspaper and radio men were guests at the London Temple.

16 Over six thousand persons saw the London Temple on the first two days it was opened to the public.

17 Elder O. Layton Alldredge sustained as president of East Mill Creek Stake with Elders Wendell J. Ashton and Orin R. Woodbury, counselors, succeeding President Gordon B. Hinckley and his counselors, Elder H. Leroy Erickson and Elder Alldredge.

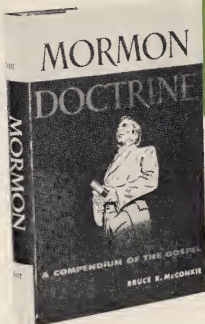
Elder Clifford B. Wright sustained as president of South Los Angeles (California) Stake with Elders Harold F. Whittier and Ivan Magnusson as counselors, succeeding President William Noble Waite, and counselors, Elders Wright and Whittier.

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19 The annual all-Church softball tournaments, both senior and junior divisions, began at George Q. Morris softball park, Salt Lake City.

21 Elder Clifford E. Young, Assistant to the Council of the Twelve, died in a hospital at American Fork, Utah. He was seventy-four years of age.

23 Mesa Eighth Ward (Arizona) won the senior division all-Church softball tournament by defeating Boise Seventh (Idaho) 3-2. Other scores and tournament positions: Monument Park Fifth (Salt Lake) 2, Wellsville First (Utah) 0, (third and seventh); Salt Lake Twenty-ninth 19, Pleasant Green (Utah) 4, (fourth and eighth); American Fork Seventh 5, Provo Thirteenth (both Utah) 3, (fifth and ninth); Glendora 3, San Diego Fifth (both California) 2 (consolation and tenth).

In the junior division Long Beach First 8, Studio City (both California) 1, (champion and second); Centinela (California) 6, Salt Lake Twenty-eighth 1, (third and seventh); Hyde Park (Utah) 13, St. David (Arizona) 1, (fourth and eighth); Huntington Park (California) 16, East Garland (Utah) 2, (fifth and ninth); and Chandler Second (Arizona) 6, Salt Lake North Twenty-first 5 (consolation and tenth).

24 "Righteousness Exalteth a Nation" was the title of the Church of the Air address delivered by Elder George Q. Morris of the Council of the Twelve.

26 Funeral services were conducted for Elder Clifford E. Young at American Fork, Utah.

30 The appointment of Miss Edythe C. Johnson to the general board of the Young Women's Mutual Improvement Association was announced.

September 1958

2 Pre-dedication viewing by the public of the London Temple closed this evening. An estimated eighty thousand persons saw the temple in this way.

4 President David O. McKay arrived in England for the temple dedication. Accompanying him on the plane were President Joseph Fielding Smith of the Council of the Twelve, Sister Smith, and Elder A. Hamer Reiser. The air trip from New York had been slowed by unfavorable winds. An unscheduled fuel stop in Ireland had to be made, and the plane was three hours behind schedule arriving in London.

The First Presidency announced the appointment of Elder Joseph H. Reeder to succeed President Ellis Vard Christensen as president of the Tahitian Mission. President Reeder, currently a member of the Brigham City (Utah) Seventh Ward bishopric, filled a mission to Tahiti from 1934 to 1937. Sister Reeder and a son and daughter will accompany him on this assignment.

7 President David O. McKay dedicated the London Temple. Two dedicatory sessions were held today, two sessions on each of the two following days. The dedicatory prayer, a magnificent appeal for peace, freedom, and righteousness, was translated into Dutch, French, German, and the Scandinavian languages.



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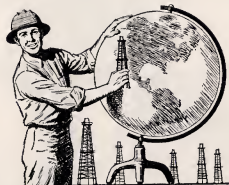
The United States has less than 10% of the free world's population, but we use 55% of its oil production. Consumption is rising at a rate that will call for as much oil in the next 15 years as we produced in the last hundred.

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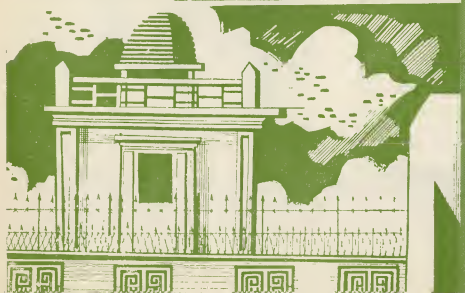
plans ahead to serve you better



In place of the regular Editor's Page this month, The Improvement Era is pleased to present, with the permission of President McKay, the

London Temple

by President



O God, our Heavenly Father, thou who hast created all things, whose plans infinite and progressive, ever serve to foster closer relationship between thee and the human family. We, thy children, assemble before thee this day in gratitude and praise. Thou hast said that thy work and thy glory is "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Therefore, human beings are engaged in life's highest activity when they co-operate with thee in bringing about this consummation. Earth with its barren rocks and saline seas, and lifeless planetary systems would be purposeless without the creation of intelligent human beings. Only in their creation and eternal destiny do we find the answer to the question:

"What is man, that thou art mindful of him? and the son of Man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalm 8:4-5.)

Plainly thy glory is not in lifeless formations, but in the "immortality and eternal life of man."

Temples are but one means of man's co-operation with thee in accomplishing this divine purpose.

On the occasion of the dedication of this, the fourteenth temple, may we first express overwhelming gratitude just to be alive in this great age of the world. We pause this morning to open our hearts to thee for this special privilege. No other time in world history has been so wonderful—no other age wherein thy secret powers have been more within human control; in no other era hath thy purposes been nearer human comprehension. Help us, O Lord, truly to live!

Free Agency

Next to life we express gratitude for the gift of free agency. When thou didst create man, thou placed within him part of thine omnipotence and

Dedicatory Prayer

David O. McKay

bade him choose for himself. Liberty and conscience thus became a sacred part of human nature. Freedom not only to think, but to speak and to act is a God-given privilege.

Thou didst inspire thy servant President Brigham Young to say, "Every man's independence is sacred to him—it is a portion of that same Deity that rules in the heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organized as God is, that should be deprived of the free exercise of his agency so far as he does not infringe upon others' rights save by good advice and a good example."

Personal liberty is the paramount essential to human dignity and human happiness.

Down through the ages men have been free to accept or to reject thy righteous plan. History records how many have yielded to the enticements of the flesh, and how few, comparatively speaking, have followed the path of light and truth that leads to happiness and eternal life!

But thy mercy, thy wisdom, thy love are infinite; and in dispensations past thou hast pleaded, as thou dost now plead, through chosen and authoritatively appointed servants, for thy erring children to heed the gospel message and come to thee. Holy temples are a means of extending thy loving mercy to thy children even beyond the grave.

When in the Middle Ages the church departed from Christ's teachings thou didst inspire honest, upright men here in Great Britain to raise their voices against corrupt practices. Mingling with the denunciatory messages of Luther and Melancthon in Germany, and Swingli in Switzerland, were the voices of George Wishart and later John Knox of Scotland. We thank thee that before the scorching flames silenced his tongue and reduced his body to ashes thou didst permit George Wishart to glimpse that "*This realm*

shall be illuminated with the light of Christ's evangel, as clearly as ever was any realm since the days of the apostles. The house of God shall be builded in it; yea, it shall not lack the very copestone."

Much clearer was the inspiration given President Wilford Woodruff, and President Joseph F. Smith, and other more recent apostles, who stated prophetically that "*Temples of God . . . will be erected in the divers countries of the earth,*" and that "*Temples will appear all over the land of Joseph—North and South America—and also in Europe and elsewhere; and all the descendants of Shem, Ham, and Japheth, who received not the gospel in the flesh, must be officiated for in the temples of God before the Savior can present the kingdom to the Father, saying, 'It is finished.'*"

We are grateful that in 1837 and 1840 authorized messengers were sent to Great Britain to announce to the people of the British Isles that God had again spoken from the heavens and re-established in its purity and fulness the gospel of Jesus Christ; that thousands accepted the message and subsequently emigrated to the headquarters of the Church.

We thank thee that thou, Great Elohim, and Jehovah, thy Beloved Son, answered the fervent appeal of the lad Joseph Smith, and through subsequent administrations of angels, enabled and authorized him to organize the Church of Jesus Christ in its completeness with apostles, prophets, pastors, teachers, evangelists, etc., as it was established in the days of the Savior and the apostles in the Meridian of Time.

In keeping with the unwavering truth that thy Church must be established by divine authority, thou didst send heavenly messengers to confer upon the Prophet Joseph Smith and others the Aaronic and Melchizedek Priesthoods, and subsequently all the keys of the priesthood ever held by thy prophets from Adam, the Ancient (Continued on page 775)

What steps can be taken to instil sacred attitude in the

Your Question

by Joseph Fielding Smith
President of the Council of the Twelve

QUESTION: *"I have always felt that the partaking of the Sacrament was one of the most important duties devolving upon the members of the Church. Moreover, that when we partake, our thoughts should be centered upon the nature of the covenants embodied in the prayers. No other thing should be permitted to distract our minds or draw our attention from this sacred service. My observation convinces me that the sacred attitude and solemnity which this ordinance requires are not always observed. What steps can be taken to instil into the hearts of members of the Church a more devout and sacred attitude in the observance of this ordinance?"*

ANSWER: The Savior instituted the Sacrament at the feast of the passover on the night he was with his apostles immediately preceding his arrest and condemnation. There in this upper room he gave his apostles important instruction and introduced the Sacrament as a means by which they should remember him to the end of time. From the time of the fall of Adam until this final passover, the Lord had given the law of sacrifice by the shedding of the blood of animals and birds, as the angel revealed, as "a similitude of the sacrifice of the Only Begotten of the Father," (Moses 5:7) and it was to be observed until the coming of Jesus Christ. In this sacrifice they were to be reminded of the great sacrifice which was to come. After the atonement of Jesus on the cross, this shedding of blood was to cease and from that time forth his true followers were to remember him and the reason for his death upon the cross, and these tokens representing his body and his blood which was shed, were given instead of animal sacrifice. Henceforth his followers were to meet in solemn assembly and partake of the bread in remembrance

in the hearts of members of the Church a more devout and observance of the partaking of the Sacrament?

of his body and the wine¹ in remembrance of his blood which was shed for them.

Nothing should ever be introduced in the Sacrament meeting that would detract from this ordinance. The members of the Church should assemble in the spirit of faith and prayer. Their minds should be centered on the Sacrament. There should be no whispering or other conversation, for this is a sin. The mind of each member should dwell on the prayers and the fullness of their meaning. Those who officiate in the blessing of the emblems should feel the solemnity of the occasion and the sacredness of the ordinance, just as if the Lord were present in person with them. Each member of the Church should have in mind the three great covenants that are made by partaking of these tokens, which are:

First: That they are willing to take upon them the name of the Son,

Second: That they will always remember him,

Third: That they will keep his commandments, which he has given them.

How do we take upon us the name of the Son? The Church is called by his name, and we are to remember that by partaking of the Sacrament, we acknowledge his hand in our redemption from death, which is the gift to all men, and in the remission of our individual sins which comes through our obedience in keeping his commandments.

King Benjamin has given us an excellent understanding of what is meant by taking upon us the name of the Son. Because of the covenant we make, we are spiritually begotten sons and daughters of Jesus Christ. We become his sons and his daughters, because he has redeemed us and given us life, thus defeating the power of the grave. Said he:

"And under this head ye are made free, and there

is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

"And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

"And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God.

"And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts.

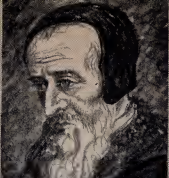
"I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you." (Mosiah 5:8-12.)

To "always remember him," does not mean simply to remember that he was crucified; but to keep in mind constantly the reasons why, and what blessings have come to each of us through his death and resurrection. We are to remember the great suffering and what it cost him to make the great atonement. We are to remember that he did it because of his love, not only for those who believe on him, but also for the whole world: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) (Continued on page 778)

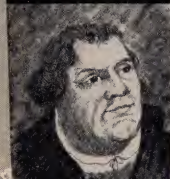
¹(See page 779 for references.)



Michael Servetus



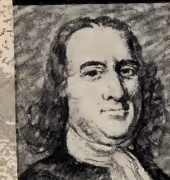
John Calvin



Martin Luther

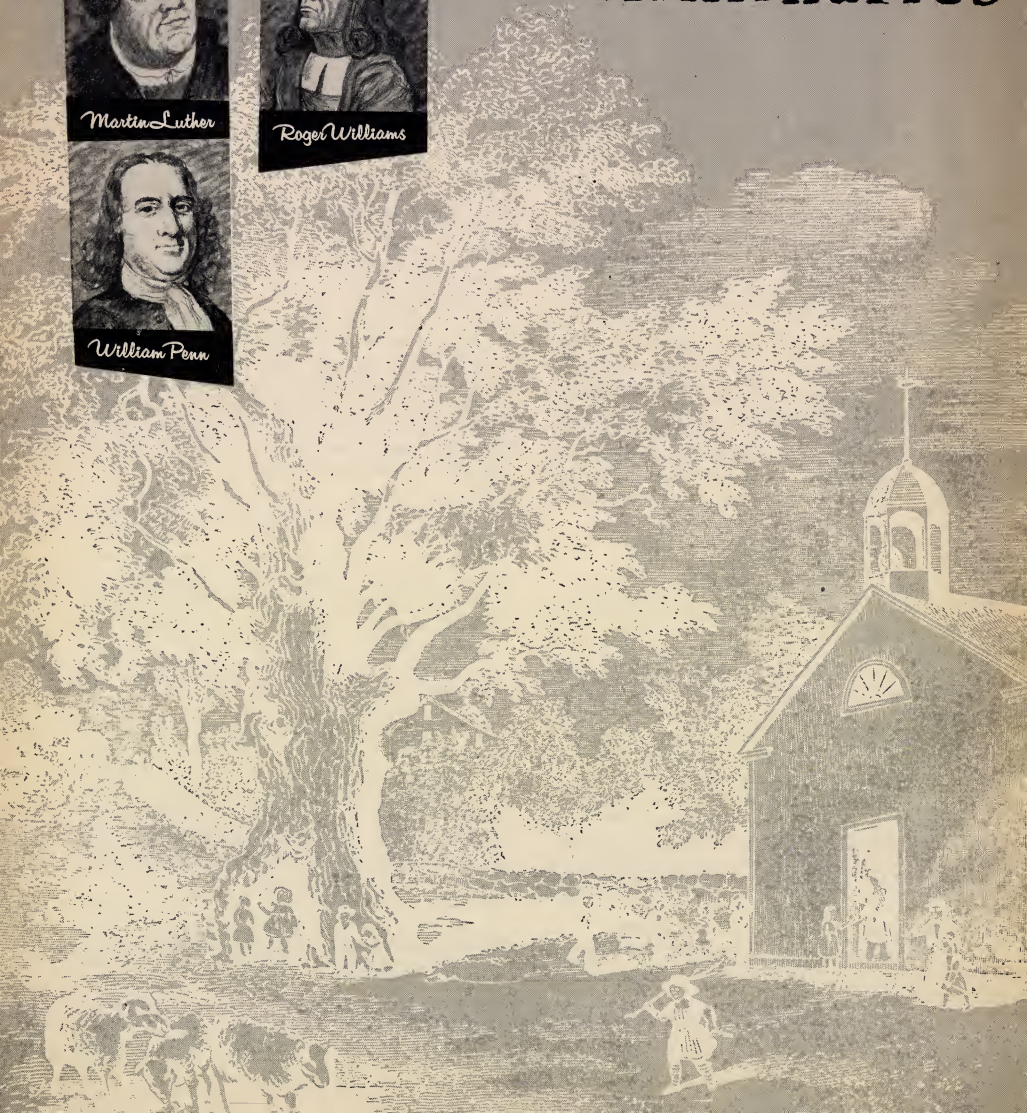


Roger Williams



William Penn

Preliminaries



to the Restoration

by Milton V. Backman, Jr.

A new era in American history began after the War of 1812. This war, like other conflicts, served as a propelling catalyst, hastening the process of change. Nationalism and isolationism increased in the American temper and became the patriotic cry during the remaining years of the nineteenth century. A transportation system rapidly linked this country into a unified network, disjointed in parts but spliced more perfectly into a whole. The Compromise of 1820 secured political peace and the rivalry between Federalists and Republicans was at such a low ebb that contemporaries called this period an "era of good feelings." The age of the common man provided social and political opportunities for citizens on a wide scale. Political democracy increased with the extension of the suffrage, and religious liberty became a reality with the elimination of the intolerant state-supported churches. A rash of radical religious sects appeared; industry flourished; labor became organized; optimism was accentuated; and America entered an era of peace, prosperity, and social progress.

As one turns back the pages of history, he further learns that the revivals that were manifest at the beginning of the century did not subside during the war; and eventually the revivalistic enthusiasm became most apparent in western New York. At the same time that the Erie Canal was altering the economic complexion of that region, many settlers became keenly interested in promulgating various religious philosophies, and Christian doctrines frequently became the issue for lengthy debates. The discussions resulted in fervent arguments, and numerous perplexing questions remained unsolved. In 1820 in the midst of revival-singed environment, a young farm boy, who had not reached his fifteenth year, sought an answer to his religious quest through vocal prayer. The result of his supplication was a glorious vision. The heavens revealed truth, and God the Father and his Son Jesus Christ appeared to the humble youth, Joseph Smith. This experience taught him what no other mortal then living knew. He

learned as a positive fact that the popular concept of God, which had monopolized Christian thinking for approximately fifteen hundred years, was incorrect, and that the Father and Son were two separate and distinct Beings. He was instructed that the purity of the gospel of Jesus Christ was not then established on the earth, and that the professors of religions were teaching doctrines which were the commandments of men. This First Vision, which was one of the most significant events in the history of the world, led to the eventual re-establishment of the Church of Jesus Christ upon the earth and the influential dispersion of the teachings of the Savior.

Because of the magnitude of this event, many Latter-day Saints have sought an answer to the queries, "Why wasn't the Church established before the nineteenth century? Why did the apostasy pervade the world for so many years? Why wasn't there a Joseph Smith in the tenth or sixteenth centuries?"

These questions cannot be successfully answered without an investigation into historical facts. However, when one employs this method, he must bear in mind that man can never fully comprehend the designs of our Maker. The prophetic utterance of Isaiah clearly settles this issue: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."¹ This fact, though, does not release us from the responsibility of attempting to interpret the past. The scriptures tell us that the path toward the restoration was carefully prepared, and that numerous steppingstones which led to this goal were known by eastern and western prophets. Isaiah foresaw that the gospel would be restored after a lengthy apostasy. This same prophet also testified that before Lebanon would be turned into a fruitful field, a marvelous work and a wonder would proceed among God's children. A new work would appear that would cause men that erred in spirit to understand and those that murmured to learn doctrine.² Nephi likewise beheld a vision that unfolded to him the workings of God's plans. He perceived that before the

¹(See page 779 for references.)

restoration of the gospel, America would be discovered, settled, and that the prosperous English colonies would win their independence. Then, he predicted, the fulness of the gospel would be restored during a period subsequent to the American Revolution.³

Historical facts bear evidence that the early nineteenth century was, indeed, the most opportune moment in the millenniums of mankind's long history for the fulness of the gospel to have been re-established among men, for the restored teaching of Christ could not have promulgated successfully prior to the American Revolution. Before the gospel could have been spread effectively throughout the world two major developments were essential: First, the principle of religious toleration had to be a reality, not only in the form of statutes, but also in the thinking processes and actions of the people; second, orthodox Christian theology had to be challenged in order that men would be willing to consider the truths of the gospel. After one accepts the principles embodied in the thirteenth Article of Faith concerning the free agency of man and adherence to the laws of the land, it is not difficult to reason that before missionaries could have proclaimed Mormonism, the principle of religious toleration had to exist to a degree that would have permitted them to conduct their activities. Then, in addition to this semblance of religious liberty, many orthodox Christian doctrines, such as the concept of God, the concept of heaven and hell, the idea of the infallibility and all-inclusive nature of the scriptures, and the popular Calvinistic doctrines of election and predestination, had to be removed from their sacred positions and be challenged by reformers before men could have been expected to accept the teachings of the restored Church. Religious liberty, the rise of free rationalistic thinking, and the liberalization of the orthodox Christian theology was not evident until after the American Revolutionary generation had completed its work. Then, after these developments had been implanted into the conduct of a new generation, the opportune moment for the restoration of the gospel was at hand. Such a condition prevailed after the War of 1812. Today, we can view the past with interest and reflect upon many of the factors that appear to be the preliminaries of the restoration.

An investigation of medieval and early modern European history reveals that for thirty generations people believed that it was the duty of man to worship and conduct his life according to the pattern established by the Christian Church. One is not far from the truth when he maintains that from the fifth to the sixteenth century there was only one church in western Europe. Except for the Jew, the Spanish Mohammedans, and the Greek Orthodox, everyone

was a Roman Catholic. People believed that salvation came only by complying with the teachings of the church; and the church controlled and dominated the thinking and actions of the medieval man. There were few things that men learned that did not originate within the parish; and anyone who challenged the official Christian doctrine was subject to prosecution by the state authorities. During the Middle Ages religious liberty did not exist; the church and state were not separated; and free, rationalistic thought seldom found opportunities for expression.⁴ After this continued stifling of freedom, many reformers were subjected to humiliation and martyrdom in their attempts to secure the principle of religious freedom.

One of the active agents in changing the status quo and preparing the path for the restoration was the Protestant Reformation, for in the sixteenth century all western Europe was rocked by this explosive revolution. The conflict was ignited by inspired enthusiasts who were aroused to challenge the corruption apparent in the church. The anti-clerical attitude of the people granted reformers an opportunity to attack the papal authority; and then, they began to challenge many traditional beliefs that had become part of the established church. They proceeded to alter the services, changed from Latin to the vernacular, so that all men might more intelligently worship God and gain an enhanced understanding of their religion. Individual instruction of the congregation was adopted which gave men greater insight into their faith, and this catechism led many to increase their rationalistic thinking. By exploiting the abuses existent in the church, Luther, Calvin, Knox, Zwengli, and Cranmer also demonstrated to many Christians that an apostasy had occurred and that the doctrines of Christ, which had degenerated under the weight of the philosophies of men, needed to be restored. By insisting that the Bible should be studied and used as the paramount guide for religious understanding, these reformers caused many Christians to think, to reason, and to adopt fresh interpretations of the scriptures. By creating dissent in the dominant church, they fostered diversification which is a natural forerunner of toleration. Therefore, the Reformation created in Europe a new social and political structure which promoted the establishment of religious liberty and the extension of freedom of thought.⁵

However, the reformers were not able to restore the fulness of the gospel upon the earth, nor did they attempt to establish freedom of thought on religious toleration. They did not claim to have received direct revelation from God as did the apostles and prophets of former ages; but they attempted to restore God's truth through the process of rationalization and used as their sole guide their (Continued on page 769)

“Cast Thy Bread...”

... a heartwarming short story

by Evelyn Witter

The road on which our farm is located has been a poorly maintained gravel road. The spring rains, the winter's snow, the fall freezings and thawings have made it impassable for passenger vehicles on many days in these three seasons.

At such times the school bus had to meet the children at the paved road (a distance of four miles for some children) in the morning and deposit them there again after school. The farm children who lived on our road (six high school pupils and three in the primary grades) had a long and difficult walk twice a day. Sometimes the road was like glue, sometimes slick as satin ribbon, and always rutted and uneven.

On many days I watched the little band of children from my dining room window. The postures of their bodies and their tedious pace told of physical exertion and weariness.

I thought, "I wish I could ease their burdensome trek, somehow."

Then I thought how hungry children are after school and how fond they are of snacks. I remembered how I had galloped into the house after school, intent on eating the first tidbit I could find. That was it! If the children knew there was a snack waiting midway in their walk, the first part would be made easier by anticipation, and the last part easier by gratification.

I began by unearthing an old metal lunchbox in the attic. I painted it an attractive red and wired it to the roadside mailbox. I made a simple sign from cardboard and crayons: "School Children—there are treats for you in this lunchbox. Please help yourselves!"

I varied the contents of the lunchbox so that the treats were always a surprise. Sometimes I put in cookies, sometimes candy, or popcorn balls, or apples, or graham cracker and jelly sandwiches.

The mailbox treats did what I had anticipated they would do. I noticed that when the children rounded

the bend in the road and were in sight of the mailbox, they broke into a happy hop-skip-and-jump sort of a run. They looked eager, happy, and smiling. There was no trace of weariness in any of them.

Finally two neighbors who lived beside the road took up the treat idea, and we divided the contributions between us. This made it more interesting for the children. Instead of "Button, button, who's got the button?" they played "Mailbox, mailbox, which holds the treat today?"

We adults agreed that we were amply rewarded for our efforts by the hearty appreciation shown by the children. "The walk isn't so bad now," they assured us.

Last fall, because of unusually dry weather, much of the corn dropped off the stalks when the corn picker went through, leaving almost a third of the crop unharvested on the ground and in danger of rotting. This meant the difference, to us, between meeting our financial obligations and falling dangerously short.

We tried to hire help to come and pick up the corn, in the way gleaners have always done, but we could not afford the wages demanded by labor in our area.

My husband and I started out on the seemingly impossible task of picking up the corn on sixty acres of ground. We thought that if the weather remained good, if we keep plugging along month after month. . . .

Then one Saturday morning nine school children came to our kitchen door. Each one of them had a broad smile on his face and carried a bushel basket in his hand. The oldest boy acted as spokesman for the little group. He said: "We've come to help you pick up your corn. If you'll put a couple of wagons in the field, we'll dump the corn into them from our baskets."

We were so delighted, relieved, and taken aback by this offer that neither (Continued on page 779)



Assignment to **POLYNESIA**

by Edward L. Clissold
President, Oahu Stake

Following the April dedication of the New Zealand temple and college and the Tamaki branch chapel in Auckland, Elder Marion G. Romney of the Council of the Twelve, accompanied by Sister Romney, made a highly significant tour of the missions in Polynesia.

New Zealand was the first mission to be visited, and the tour started on May 2.

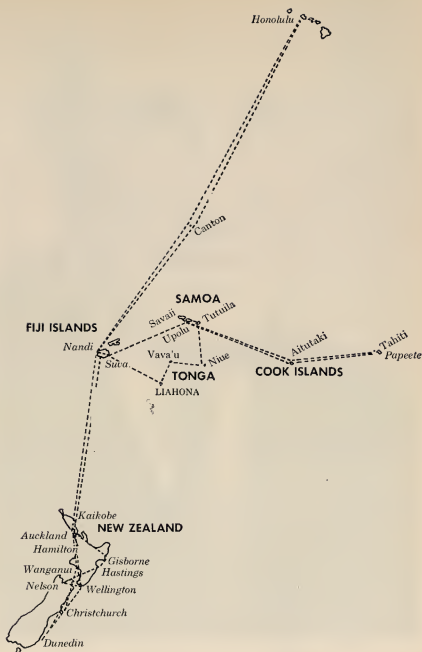
Traveling by plane and automobile through the South Island, Elder Romney's party, which included President and Sister Ariel S. Ballif, visited Nelson, Christchurch, and Dunedin, literally at the bottom of the world—then Wellington, Dannevirke, Hawksbay, and Nuhaka on the back leg of the journey. Visits were also made to Rotorua, Whangarei, and Kaikohe, where the Church mill is located which has supplied the lumber for the great building program in New

Zealand. The party then returned to Auckland, and in three days of intense labor set up and organized a new stake, eight wards, and one branch.

The people accepted these changes with great rejoicing. It was felt that the Church was at last taking its rightful place in New Zealand: a temple, a college, new chapels in many districts where no construction has taken place for over a quarter of a century, and now the privilege and responsibility of directing largely their own organizations. A quick trip to Wellington on a matter of business for President McKay, a visit to Wanganui, and the work in New Zealand was completed on May 22.

The following day, another long plane ride brought Brother and Sister Romney back to Nandi, Fiji. The next morning, a flight in a small plane across the is-

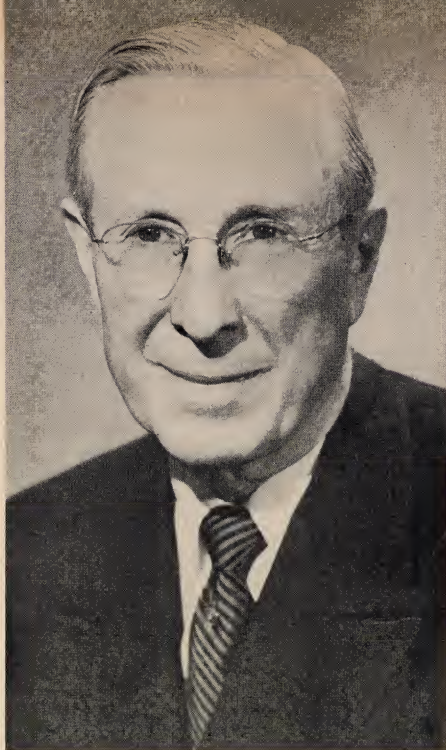
Opposite page:
Elder Marion G. Romney
(right), of the Council of
the Twelve, being greeted
by a Polynesian. Late
Toilupe (center), was
interpreter for the Romney
party during the tour of
the islands. Below are
shown scenes of other
activities in Polynesia.



land to Suva and in the afternoon, a meeting was held in the chapel recently dedicated by President McKay.

This chapel stands as a monument to the inspiration of a great latter-day prophet. A little over three years ago, he visited this city to find only twelve members, and a government restriction against the assignment of missionaries to Fiji that had stood solid against a long series of requests and formal applications. Elder Mendenhall was with President McKay on that occasion, and was instructed to bring in laborers and to construct a chapel. In a little over two years the building was completed, and membership had increased to 120. The Governor General of Fiji heard President McKay's dedicatory address and prayer at the chapel on May 3. In the next meeting of the legislative council, he personally supported a resolution which resulted in the admission of seven missionaries. Vision, faith, and courage had opened the doors which were believed locked forever.

For the second phase of the projected journey to missions in the South Seas, the Romney party was reinforced to include in addition to Elder Romney and his wife, (Continued on page 760)



CLIFFORD E. YOUNG

Assistant to the
Council of the Twelve
1883-1958

by Albert L. Zobell, Jr., Research Editor

***“A man of high character and patriotism . . .
devoted and self sacrificing for his church”***

Elder Clifford Earl Young, Assistant to the Council of the Twelve, passed away the night of August 21, at 11:20, at the hospital in American Fork, Utah.

Although in poor health for some time, Elder Young had remained active in his Church work until the day before he died. That evening he returned to his home in American Fork feeling ill. He entered the hospital the next morning.

Elder Young was born December 7, 1883, in Salt Lake City, the son of Dr. Seymour B. and Ann Elizabeth Riter Young. Dr. Young, a practicing physician, was a member of the First Council of the Seventy.

Elder Young grew to manhood in the city, attending the University of Utah before being called, in 1905, to fill a mission to Great Britain. In February, 1906, he was transferred to the Swiss-German Mission, serving in the Stuttgart and Hamburg districts. He was released from the mission field in 1908.

Returning to Utah he obtained employment with the Consolidated Wagon and Machine Company in

Salt Lake City, and in the spring of 1911 he became manager of the branch of the company in American Fork. This small, thriving city was “home” to him for the rest of his mortal life.

On June 20, 1911, in the Salt Lake Temple, he married Edith Grant, a daughter of Elder Heber J. Grant, then of the Council of the Twelve. President Grant had been one of the mission presidents under whom Elder Young had served in Europe.

In the fall of 1913 the People's State Bank of American Fork was established, and Clifford E. Young became its cashier. He held many offices in that bank, and for a number of years before his death, he was its president. Throughout his lifetime he was active in civic and Church affairs of his community as well as serving in various business capacities.

About 1914 he organized, and was scoutmaster of, the second troop of Boy Scouts in Utah; the first Utah troop south of Salt Lake City.

He served in the Utah state senate from 1929 to 1934, representing Utah County, and as city councilman in American Fork for six years.

Working in the cause of the youth of the Church he served as stake superintendent of Sunday Schools, a member of the YMMIA stake board, stake superintendent of YMMIA, and was called in June 1928 as president of the Alpine Stake of Zion. Here he served until January 1942. This was the span of time that saw the land producing abundantly, but there were people still going without the necessities of life. He early showed a great concern for the problem. When the Church welfare program was announced, he organized it effectively within the Alpine Stake. For two years prior to the spring of 1941, he was chairman of the Central Utah Region of the Church welfare program.

He was called (with four others) at the April 1941 general conference, to be an Assistant to the Council of the Twelve, and was set apart May 21, 1941. Standing at the pulpit in the Salt Lake Tabernacle, he said: "I appreciate my membership in this Church. I am thankful for my parents who implanted in their children faith and confidence in this great work, and I pray humbly that I may not fail in this responsibility, that I may be able to measure up to every requirement and to every expectation that you and the brethren who preside have a right to expect."

For over seventeen years he carried the great responsibilities of this assignment. He toured missions, held conferences in the stakes, and dedicated edifices to the work of the kingdom here upon the earth. But more than that, in his quiet way, he encouraged men and women, boys and girls—the members of the Church—to become the living pillars of the Church, as he spoke to them upon gospel subjects and upon subjects that would make them better in their daily living.

For many years he carried on his work despite great physical discomfort. Still he went on without complaining.

Earlier this summer he was assigned to hold the first conference of the Bountiful South Stake, a stake which had been organized about six weeks. By letter he had arranged to meet the stake presidency in a meeting at five o'clock Saturday evening.

At one minute past five a tap came on a door. The

door was opened, and there stood Elder Young. He looked in and saw a stake presidency (South Davis Stake) meeting with Elder John Longden, also an Assistant to the Council of the Twelve. Elder Young knew that he was in the wrong place and was visibly embarrassed. Hastily he asked directions, and found that the meetings of the Bountiful South Stake, to which he was assigned, were to be held in another chapel, about a mile to the north.

The door closed and everyone went about the business at hand. The matter was soon forgotten by everyone except Elder Young!

President C. Wallace Rollins of South Davis Stake was sitting alone in the stake office early the following morning. He looked up to see Elder Young come in. He had started fifteen minutes earlier that morning to give himself time to stop and apologize for walking into the wrong meeting. Later in the week he stopped by the office of Elder Longden to apologize to him, also. It was a little thing. It was a great thing for a man who was then pushing his body almost beyond the limits of his physical strength. But that was the picture of the sweet spirit of Elder Young—who always saved the second mile to be traveled by himself.

He was honored last year by his neighbors, the people of American Fork, for his work in bringing the Utah Symphony Orchestra to the community annually for a youth concert.

Sister Young passed away in 1947. Elder Young is survived by one son and three daughters, Clifford E. Young, Jr., American Fork; Mrs. Boyd (Helen) Page, Bryan, Texas; Mrs. Dean (Miriam) Farnsworth, Hunter, Utah; and Mrs. Chauncey (Edith) Harris, Chicago; and thirteen grandchildren.

He is also survived by one brother, President Levi Edgar Young of the First Council of the Seventy, and by four sisters: Miss Florence Pearl Young, Mrs. Elma Young Aldous, Mrs. Orson M. (Bernice) Rogers, and Mrs. J. T. (Hortense) Hammond, Jr., and by a half-sister, Nana Garnett, all of Salt Lake City.

Funeral services were held, August 26, in the Alpine Stake Tabernacle, at American Fork, Utah. Speakers were President David O. McKay, President J. Reuben Clark, Jr., Elder Marion G. Romney of the Council of the Twelve, and Delbert Chipman, a lifelong friend and neighbor of Elder Young.

humor in the classroom

"To every thing there is a season, and a time to every purpose under the heaven: . . .

"A time to weep, *and a time to laugh*; a time to mourn, and a time to dance." (Ecclesiastes 3:1, 4. Italics added.)

There is a time to laugh.

It was an awkward moment. The teacher insisted on good order in the classroom, and the students knew it. Order had been violated, the decorum of the class threatened. The embarrassed young man began an apologetic explanation. He hadn't known the ink bottle was not properly capped. He had tipped it quite accidentally in his clumsy movement to show the teacher his work. He would be glad to pay the cleaning bill—

The teacher took off his coat carefully so that the saturated sleeve would drip into the wastebasket. Then he skilfully put everyone at ease as he placed a forgiving arm around the boy and said: "I knew you must be getting tired of my wearing this same old suit so often, but I hardly thought you'd go to this length to bring about a change!" The class members laughed with the boy, and the lesson was resumed.

"A laugh," said Charles Lamb, "is worth a hundred groans in any market." It is a handicapped teacher who knows not humor. Many a difficult situation has been dissolved by the wise teacher who could

laugh it away or see the joke in it. Humor not only has its rightful place in the classroom; it also sits enthroned as a *must* for masterful teaching.

A classroom is at its worst when it is a stiff and solemn place, full of pressures and prohibitions, and lacking in the sunshine of laughter. Elementary psychology teaches that we learn most readily in a pleasant, agreeable atmosphere. A touch of humor can often change a seemingly disagreeable task to one of pleasure and purpose. Learning becomes enjoyable and hence more accessible.

The provision of humor in the classroom is a prerequisite to excellent classroom control. Cheerfulness and work combine harmoniously, and an occasional joke can help keep the class in a state of good humor which leads into effective educational direction. Perhaps the best type of humor is the kind that rises spontaneously from the situation at hand, but a good teacher will always have available a collection of anecdotes or stories which can be the springboard to lesson launching. The old pedagogue whose desk copy was found with penciled marginal notes throughout suggesting "Tell joke number" may not have always produced the desired student response, but he was making a positive effort. The mere mention of the name Will Rogers, Mark Twain, or J. Golden Kimball, in a class will sometimes have an



by Kenneth J. Brown

Seminary Principal
Sugar City, Idaho

electrifying effect in focusing attention. One successful teacher keeps a record of humorous classroom happenings which can be passed on with appreciation and advantage.

The permitting of proper humor to a reasonable degree is an excellence of pupil management. Young people, especially, need an outlet of certain energy which an occasional outburst of mirth will satisfy. Humor should not be resisted, even when the joke is on the teacher. Rolfé, the great Shakespearean scholar wrote, "He must be a fool who cannot at times play the fool; and he who does not enjoy nonsense must be lacking in sense." Teachers should cultivate a sense of humor and find occasion to express it legitimately. Indeed, a "sense" of humor can be as essential as any of the physical senses.

Teachers may render pupils a service by helping

them to raise their standard of humor. To keep on its proper level, the teacher should pointedly distinguish between genuine and false humor. The pulling of a chair away from someone about to be seated is not funny and should not be countenanced; nor is a snowball tossed through an open door just cause for laughter. Unkind sarcasm or embarrassment which causes misery and discomfort is not humor. When laughter follows such incidents, the teacher would do well to discourage it properly. The pupils' sense of humor need not be crushed, repressed, or even discouraged, but it should be channeled into its proper place for full development.

Whereas it would be an error not to allow humor in the classroom, it would be equally erroneous to permit hilarity to become habitual. The Lord has said, "Therefore, cease from all your light speeches, from all laughter. . . ." Laughing excessively or failing to see the serious side of a serious situation can be dangerous. The young people today have a real challenge to avert mental laziness which threatens the spectator mind. We are becoming too much a people who want to be entertained instead of edified. Foolish fun should not be an idol, but students should be taught that there are many situations in class and in life that are not funny. (Continued on page 766)

Stimulants

by Sterling W. Sill

Assistant to the Council of the Twelve

One of the most uplifting of life's experiences is to be associated with an "inspiring person," one who has the power to uplift and stimulate us . . .

The highest function of a leader consists not so much in imparting knowledge as in effectively stimulating the mind and feelings. Success itself is not made up by accumulating information like storing up water in a cistern; it more resembles the opening of a spring. Leadership needs to be concerned with the ability to develop and harness initiative and resourcefulness in people. These are the qualities that tend to overcome basic inertia, that power which holds people bound in inactivity.

One of the first steps toward success is to get movement. Movement can be produced by a process of stimulation. The ability to stimulate is the secret weapon of both mental and spiritual progress. Each one of us has been created in the image of God, and each one of us has been endowed with a set of the attributes of divinity. One of these is the power of inspiration. We talk a great deal about our privilege to "receive" inspiration from God. We don't understand so well our ability to "give" inspiration. This, however, is one of the greatest powers God has ever put in human hands.

One of the most uplifting of our experiences in life is to be in contact with what we call an "inspiring person," one who has the power to stir up, and lift up, our spirits and incite us to greater achievement. An inspiring person is one who can "open the springs

of the spirit." Such a one initiates impulses and arouses better and stronger desires, appetites, and ambitions.

New ideas are not always necessary in this process of stimulation. Stimulation may merely give old ideas more power and greater activity. Old truths can be stamped more deeply into the mind so as to be made more impressive and influential. Some ideas convey information; others give power. The function of the first is to teach; the function of the second is to move. The ability of some of our greatest men has been not only to impart truth but also to get action. By asking questions, engaging in discussion, and cross-examination, Socrates was able to draw ideas from people and lead them to make decisions about things which they may have already known but on which no action had been taken. Socrates was able to take a familiar idea already existing in somebody's mind and help to give the meaning and motivation to become an activity. An active idea of lesser quality may be of greater value than a better idea which is only lightly felt in the mind. Non-working ideas usually have only a small amount of usefulness.

Jesus, of course, was the great master in changing the lives of people by the use of stimulating ideas. He helped publicans and sinners to rise to the rank



stimulation and motivation
... the greatest opportunity

of saints and apostles. This field of stimulation and motivation is probably the greatest opportunity area in the world. It consists in giving active importance and usefulness to ideas which before were inactive and powerless. Stimulation applies to giving ideas, ideals and ambitions more definite assignments and greater responsibility.

Everyone has had the experience of having some

idea lying dormant and inactive in the mind, and then because of some effective stimulation, it has come into activity and usefulness with a maturity and power which its possessor did not previously imagine.



awakening of a sleeping giant within us

good there was in it. Years later I heard a great Church leader talk to a group of young missionaries about this section, and all of a sudden it acquired an importance and influence in my life which it had never had before. Someone has asked, "by what strange law of the mind is it that an idea long passed by unnoticed or trodden upon as a useless stone, suddenly sparkles out in new light like a brilliant diamond?"

Knowledge by itself may be useless, but power comes when that knowledge is activated, harnessed, and put to work. Ideals and ambitions can be aroused and increased in people, just as the physical appetite can be made stronger. We speak of a part of our diet as appetizers. Appetizers serve a purpose similar to the process of priming the pump. An appetizer is a small portion of tasty food or drink served before a meal for the purpose of stimulation. Appetite has a great deal in common with itself, whether it pertains to knowledge or food or accomplishment. The dictionary defines appetite as "the desire for food in general, or for some specialty in particular." Leadership is also largely a matter of appetite.

That is also true of accomplishment. A leader is "a stimulating person" who knows how to use appetizing morsels of thoughts and motives to start accomplishment. He is the one who knows how to intensify desire and whet spiritual appetite. Hunger produces a very strong power and can be used to

This experience can be to us like the awakening of some sleeping giant within us. Many years ago I memorized the fourth section of the Doctrine and Covenants. I thought I understood it perfectly and was getting all the

overcome the negative influences of timidity or backwardness.

Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.) Hunger always seeks to satisfy itself. It was the mission of Jesus to increase spiritual hunger in people. It is our mission to use ideas, example, motives, etc., to stimulate accomplishment.

Some of the things that we usually think of as stimulants are actually depressants, whereas the dictionary says that to stimulate is—

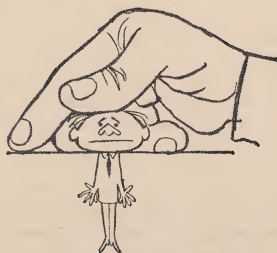
- To raise objectives
- To increase incentives
- To invigorate
- To provoke thought
- To incite activity.

To Raise Objectives

On the walls of the Library of Congress is written: "Too low he builds who builds beneath the stars." Most people suffer from unworthy objectives or objectives that are not pointed high enough. The great objective is in itself a powerful stimulant. A popular national magazine once conducted a survey among a large number of people. These people were asked what their main objectives in life were. Ninety-five percent did not know, and they therefore lacked the motive power which was available to their lives. Without a firmly held, challenging objective, success becomes far less likely.

Almost all of life is a matter of preparation. We prepare for our life's work. We prepare for marriage, for old age, etc. Our greatest objective should be to prepare for eternal life.

But where does the power come from if we have no tightly held objectives and don't know what, if anything we are preparing



like tacks . . . we can go no farther than our heads will let us

(Continued on page 753)

I knew Buffalo

It was in 1900 around the campfires of the first Mormon colony sent by President Lorenzo Snow into the Big Horn Basin of Wyoming that I heard the first exciting tales of Buffalo Bill. The tent and sheep-wagon settlement nestled amid clumps of cottonwood trees bordering the Shoshone River. As a boy of twelve, I sat wide-eyed and listened. The stories were that Buffalo Bill had killed more buffalo than any living man; that he was a fighter who struck terror to the heart of every Indian who breathed his name; that he feared neither man nor the devil; that he was a man of steel who could shoot two six-guns with deadly accuracy at the same time, and that he could drive a nail with rifle shots. When someone said that he hung out somewhere in Wyoming, that he had no respect for law nor the dead, that he roamed the great vastnesses in quest of adventure, that Buffalo Bill shot men and Indians just for pastime, then I knew that my life in Wyoming would be one hideous nightmare in which I would always be trying to stay clear of him, but ever fearful of unexpectedly bumping into him. That night as I went to sleep I was more fearful of meeting Buffalo Bill than I was of a rattlesnake crawling into my bed, and the territory was alive with them. I was glad I was close to Father.

The following evening Elder Abraham Woodruff of the Council of the Twelve and my uncle, Byron Sessions, leaders of the colony, came to our tent. After the usual greeting my uncle, looking straight into my eyes, addressed me. "Bill," said he, "the cattle have arrived. There are nearly one thousand head. The herd must be trailed west for several miles where there is ample range and water. Your cousin Byron has been put in charge, with Dick Asay as assistant, but we need a good boy to help, and we believe that you are the man for the job."

You can be sure that the idea did not appeal to me. I hadn't had a good night's sleep since arriving in the Big Horn Basin because of the yapping of coyotes and the fear of snakes. Now that my future was to be menaced by the horrors of possibly being shot in cold blood by the desperado, Buffalo Bill, the thought of being out in those hills with only two companions struck terror to my already quaking soul. I was scared stiff, but I tried very hard to conceal it.

My uncle was quick to recognize my plight, for he hastened to say, "Now, Bill, you have always admired and wanted to ride my saddle horse, Bud. I am going to give that horse to you for the next

five months. I'll turn him over to you completely, and he's the fastest horse in the settlement."

Apostle Woodruff remarked, "I feel that a good boy is needed with the cattle, and I share your Uncle Byron's feelings that you are the man for the job!" Then addressing my father he continued, "James, will you let your son go?"

I knew right then that I'd be herding cattle very shortly. Both visitors had said that I was the *man* for the job. This pleased me. Several days later



Bill

by Clint Barton

while the cattle grazed over a gutted plateau along the bank of the Stinking River, I was moseying down a gully when I observed a cloud of dust speeding along the floor of a valley, which cropped up a little below me. I squinted my eyes and finally could see a small herd of antelope bounding gracefully along. Just as I tightened the reins to bring my horse to a stop so I could watch the fleet animals for a moment, somebody from behind me yelled, "Throw up your hands!"

Bud snorted and gave a quick lunge that almost left me in midair. For a moment I sat petrified! The hair on the scruff of my neck, however, went straight out while a series of cold chills raced up and down my spine.

Then a loud burst of laughter broke forth! I managed to force my blanched face to turn slightly and what I saw brought my hair straight out again and a new batch of cold chills raced ruthlessly up and down my spine. A powerfully built man with his



rifle beaded on me sat astride a shiny black horse. The gun lowered. Behind him a smaller unshaved man on a well-fed bay mare sat grinning evilly. The big slightly Roman-nosed man with mustache and pointed beard roared raucously for a moment as he settled his rifle across his legs just back of the pommel of his saddle. The loud outburst ended as suddenly as it had begun. Then the stranger nudged his horse alongside of mine and a leather-brown hand extended toward me in welcome.

"Don't be afraid, kid, we won't hurt you!" he apologized smilingly. "I am William Cody, better known as Bill."

That announcement sent panic into my quavering heart. "Buf-fa-lo Bill!" I gulped as his hand clasp tightened on mine.

"That's what some people call me," he grinned, "and what is your name?" he inquired.

"Bill Sessions!" I stammered as I caught sight of his double leather holster. Only one holster held a six-gun.

"Well, now, we can't have two Bills, can we?"

"I guess not!" I was quick to agree.

"Then let me call you Prairie Kid. That's a good name for a boy who rides that caliber of horse. You know, son, you're astride one of the finest horses I ever saw. Where did you get him?"

"He belongs to my Uncle Byron Sessions, but he's mine until late September," I faltered as our eyes met head-on for the first time. There was something in his eyes that one who has looked into them will never forget. They were deep, unfathomable eyes. There was no fear in them, and they expressed dominant courage and an indomitable will.

"So Byron Sessions is your uncle? I met him a day or so ago, and I like him. What's your father's name?"

"James," I answered simply.

"I've heard a lot about that man Woodruff and your Uncle Byron. I think you Mormons have a lot of spunk to come up into a country as barren as this and settle down. That's what this country needs is a few settlers who'll build canals and make towns so womenfolk and kids have their hearts in it. Living alone is no good. Would you like living alone?"

"I sure wouldn't," I answered.

"Say, Prairie Kid, what in 'sam-hill' are you doing way out here?"

I found myself momentarily admiring the nickle-studded chaps with their fringed flaps. I'd never seen so many shiny buttons on a pair of chaps. "I'm helping to herd the cattle belonging to the colony," I answered.

"Oh, so that's it." Then changing the subject he continued, "We spooked up some antelope back there

a spell, but they gave us the slip. Maybe you noticed the dust the little varments kicked up down there!"

He adjusted his dome-shaped felt hat a bit as he pulled one leg from the stirrup and shifted his body into a relaxed position.

"Yes, I noticed the dust and the antelope. They were really making tracks. That's what I was looking at when you gave me the scare of my life."

Buffalo Bill chuckled a brief second and then in parting said, "I'm sorry, Prairie Kid, for scaring you. Just couldn't resist having a little fun. Guess we better get moving. We've got some riding to do before dark."

The shiny black responded to the touch of heels, and the men rode down the wash ahead of me. Buffalo Bill sat leisurely in the saddle with the one foot still free from the stirrup. His body seemed a part of the motions of his horse. Still inwardly excited over the incident, I sat on Bud and watched them round a sharp curve and disappear into another gully before I rode out of the wash into the little valley and headed for camp. I was sure of one thing, Buffalo Bill didn't shoot people just for fun.

One night during a drenching rainstorm I got lost. What seemed hours later a faint flickering light appeared off in the distance. At last I was approaching camp. A great relief swept over me. The rain suddenly abated for a moment. Bud headed straight for the light.

A moment later my soaked hair stood straight on end! Bud snorted and reared almost unseating me from the saddle as a pack of savagely barking dogs surrounded me. Then a door flew open a few yards ahead of me, and a man appeared in the doorway. He yelled out something and the dogs' savage concert ended.

"Hello!" I greeted feebly for I do not recall ever being so unnerved. "I'm lost! Do you have a shed around, that I and my horse could stay under till morning?"

Then another man came to the doorway. By that time Bud had carried me to the door. The second man greeted, "Come in! Of course we've got room for a lost traveler!"

I suddenly felt something like a lump jump into my throat, for once more I was facing Buffalo Bill. I was dripping water as I dismounted and as the lamplight flooded my face he said, "Well, I'll be doggoned, if it isn't my Mormon friend. How are you, Prairie Kid? Come right in; you're just as welcome as you would be at home. I'll bet you haven't had your supper yet?"

"Nope," I said with brimming eyes, "but I'm not very hungry."

Buffalo Bill read me like an open book. He knew I

was cold and miserable, and he recognized that I was just a scared, lost boy who was trying to act like a grown-up man. He knew that I had never been so tickled in my life to come out of the stormy night and find a welcoming friend. To help me to save face, he said, "Dick, show Prairie Kid where to put his horse!" I shall never forget Buffalo Bill for that.

When we re-entered the cabin, Buffalo Bill was sitting on a chair opposite the kitchen table upon which sputtered a coal-oil lamp. A woman busied herself over the stove.

"Make yourself to home, Prairie Kid," Buffalo Bill welcomed, "hang your wet coat and hat behind the stove. Supper will be ready in a jiffy."

By the time I had washed and combed, a plate had been loaded with steaming corn and crisp bacon. A plate of sliced bread sat before me, a pitcher of milk, and a sizable chunk of butter.

"See if you have any trouble climbing on the outside of a little food. Sit down right there and pitch in," he invited.

As I obeyed his invitation, I was surprised to see the streaks of gray hair sprinkled through the brown on his pointed beard, mustache, and head. Along his temples it was most pronounced. He had a full head of rather bushy hair. His eyes looked darker in the lamplight than they had appeared in the sun. I glanced up at those eyes several times as I ate that well-remembered supper.

Dick, the rider I had seen before, and the woman went into another room where they conversed in low tones. "The lady, is she your wife?" I asked timidly.

"No!" Buffalo Bill answered. "She is my hired man's wife. My wife is in Cheyenne."

At mention of her he gazed off into space and became lost in thought. His weathered face looked a bit sad. It was some time before he spoke again. I finally finished my supper.

"Well, I guess I am a poor host," he smiled. "It's been some time since we've had a visitor. How are you getting along with the cattle herd?"

"I guess pretty well," I answered. "I do have a little trouble with some of the ranchers."

"What kind of trouble?" he asked.

"Well, some of them don't seem to like us Mormons much. They cuss something awful, especially one of them. And when he gets some of our cattle in his corral, he tells me we better get them out of this country or we won't have any left to get out. Some of the ranchers have even rimrocked some of the cattle. It's terrible to see eighteen head of cattle in a pile at the bottom of a ledge, especially after the sun and flies have gone to work on them."

"The varmints!" he spouted. "They just won't become civilized. I wouldn't be surprised if some of

them didn't drive some of your cattle into their corrals just to give you a bad time.

"Well, Prairie Kid, the next time you have any trouble with any of them, you just tell that rancher, whoever he is, that you're going to let your Uncle Bill Cody know about this. Just say that to them!" he blasted.

He was in dead earnest, and I could see that he was plenty mad. His eyes flashed daggers.

While the woman made me a bed on the floor by the stove, Buffalo Bill asked several questions about the Mormon people, and he expressed profound respect for Brigham Young. After the bed was made, he said, "Well, son, it's late, and I'll bet you are plenty tired. Suppose we all hit the hay."

My wet clothes were soon steaming. After extinguishing the light I lay for some time in deep meditation. This man, Buffalo Bill, wasn't the kind of man I had heard about. I felt secure in his cabin. My fears had turned to confidence and respect and something akin to love. The warmth of the room was comforting, and finally my tired senses numbed into sleep.

After a steaming breakfast the following morning of hotcakes and jelly and bacon and eggs, Buffalo Bill came outside to see me off.

"Son, if you travel towards that peak," and he pointed a finger, "you'll find your cattle herd and camp." He stood bareheaded in brown shirt and blue Levis.

"Thanks for being so nice to me," I said.

"I was glad to have you stay with me, son, and I hope I get to see you again. You're on a great horse, so I won't worry about you. Good luck, Prairie Kid, and don't forget to tell those ranchers that if they don't treat you right, they'll settle with your Uncle Bill Cody."

"Thanks, Mr. Cody," was my parting word as I wheeled Bud and rode away.

That was the last time I ever saw him. A few days later I rode up to Brown's ranch and asked if I could get the cattle which were in his corral. Brown shouted, "No! I'm warning you Mormons to get out of the country or I'll kill your cattle one by one!"

"Suit yourself," I said with the first real assurance I had ever felt in Brown's presence. "I'll be telling my Uncle Bill Cody about this. He said he'd settle with anybody who didn't treat us right!"

Brown's eyes flashed, then he stalked over to the corral, dropped the bars and drove the cattle out. "Get out of here," he blasted.

I am an old man now, but as I sit in my easy chair, my thoughts often soar back through the years to the few hours I spent with a friend indeed, great Buffalo Bill.

The hot and cold period

by W. Cleon Skousen
Chief of Police, Salt Lake City

(Behavior Patterns and Problems, Ages 7-12)

Money Madness

It is usually during the "Hot and Cold Period" of a boy's life that his parents finally settle down to some kind of financial allowance. With most parents there will have been several spasmodic attempts to do this earlier. In fact, they may have received their first shock treatment on the subject of finances when Junior fevered up with money madness at around age three. Naturally at that age he merely had a lust for new copper pennies, but unless his parents deliberately kept him on frugal penny rations he probably became a nickel, dime, and dollar digger.

Developing money sense in children is a science and an art. Usually we thrust money on them in quantities which lack intrinsic meaning. Just as we indulge them in rich foods and spoil the novelty of many delicate taste pleasures, so also we give them money in terms of adult standards rather than child values. The psychologist tells us to keep allowances and rewards for children strictly in the "small change" bracket. Pennies should be used exclusively for two or three years until the parents are certain that Junior knows he has to do extremely well to get two or three of them. By that time he will probably feel that a nickel is a whopper of a reward and worthy of even greater exertion. Nickel values are usually sufficient for another year or so. Then dimes and quarters begin to mean something and a dollar seems like a fortune indeed.

By following such a pattern even wealthy parents have succeeded in teaching their children genuine respect for the value of money. In contrast to this, it is found that any over-indulgent parent who dishes out dollars to demonstrate his love for a child will

usually discover before long that he gets less expressed appreciation for his dollars than other parents are getting for pennies and nickels.

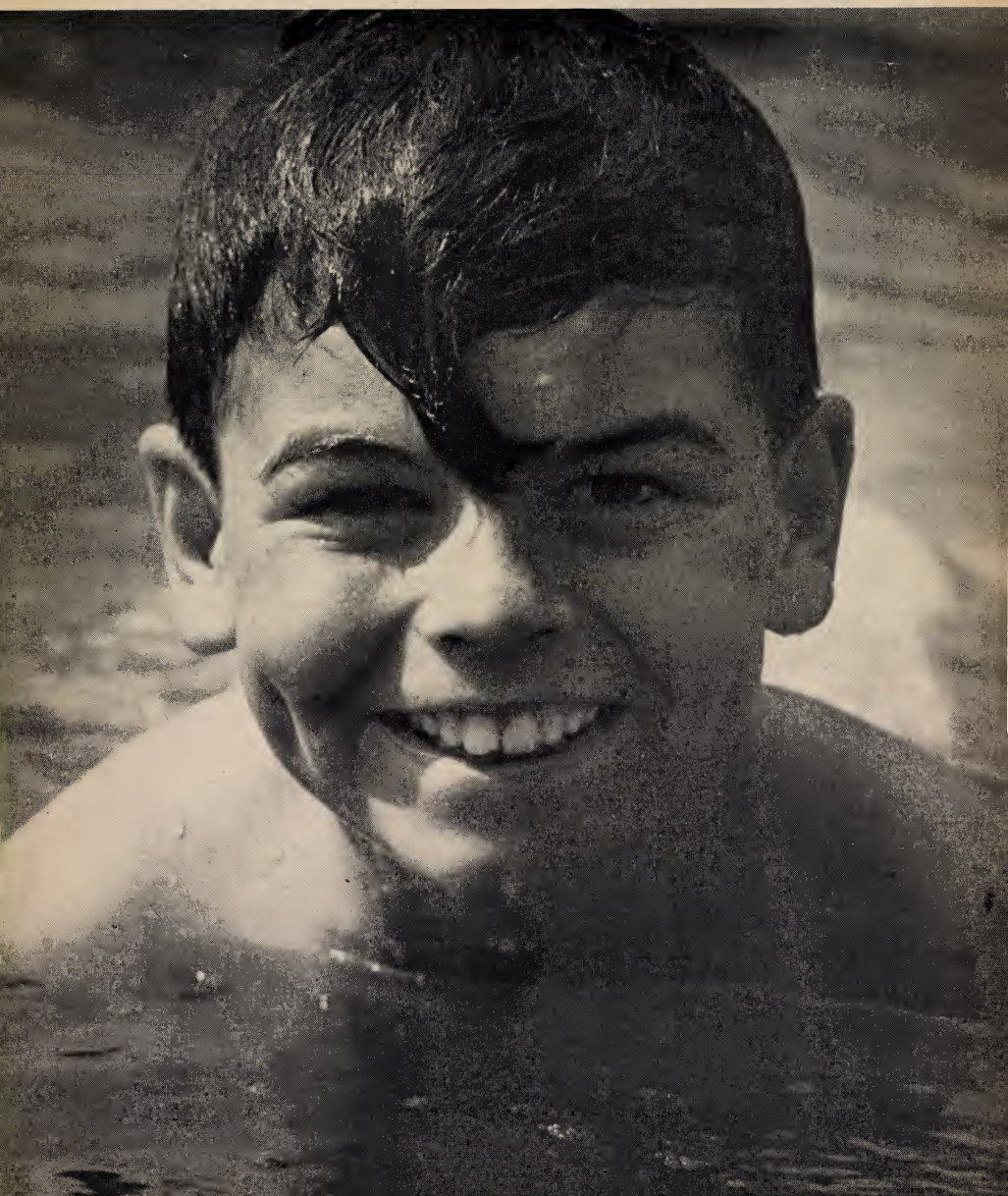
Money and Work

What is money? Only as Junior identifies money as representing lumps of somebody's work will he truly appreciate it. It is particularly helpful if it represents *his* work. But getting this accomplished is practically a miracle.

A child between three and seven will seldom do more than play at work. As soon as the work ceases to be play, it is abandoned with gusto and finality. That is why it is usually helpful to have the boy join Mom or Dad in some kind of work project "just for fun."

In setting up allowances for children most parents include certain chores in the list of qualifying requirements. The simple fact that the chores assigned to small boys fail to get done is another reason why most allowances die a-bornin'. This resistance to work continues for several years. Beginning around eight, however, most boys respond much better to simple duties. Furthermore, this is a good time to start an allowance in earnest because age eight is another period of money madness. A boy has learned by this time that cash is king, and not only must parents have this precious commodity to get the necessities of life but also even a boy must have a few hard tokens of government specie. How else can he get that model plane, a Cub Scout flashlight, or get into the kids' matinee? Such questions rumbling around in a boy's brain are a wonderful blessing to parents. They are the fastest known cure for work allergy.

Teaching a boy how to work includes refusal to pay when the work is not done. It also includes





docking part of the pay for a sloppy performance. Of course, parents must evaluate the performance in terms of children, not adults.

Should a boy be paid for everything he does? Experts say, "Definitely not!" He should learn to do some things "just for love" or just to surprise his parents. Youngsters will bargain, however. "Do I get paid for doing the dishes?" Junior asks. A wise mother may reply, "No, son. You do the dishes while I fix the lunch for the picnic. Let's say that today we're both doing it just for love."

When should a boy be paid his allowance? The answer is, "Promptly." There is nothing more discouraging to a youngster than to announce excitedly to his parents that the task is all done and then have

them say, "Oh, that's fine. I'll give you the money some time when I have the right change."

Portrait of a Boy between 10 and 11

It will be recalled that after Junior graduated from his scrambled harem-scarum career as a six-year-old, he began following a much smoother pattern through seven, eight, and nine. The tidal ebb and flow was evident, but the contrasts were not so extreme. The period between ten and eleven marks the culmination of these more recent maturity forces and might well be called a boy's golden age. It is his contented hour.

Poise and lack of self-consciousness are fairly well achieved. Good manners, consideration for others, getting permission to do things, fitting into adult requirements—all these seem to come quite naturally. He can take some responsibility, occasionally clean up his own room, get clean in the shower, run errands, and do small odd jobs. He still has trouble with a brother or sister just younger than he but delights in taking care of the baby or any brothers or sisters up to about age five. He is likely to have a good year at school, is less dependent on his teacher, and also tends to be less critical of her provided she is fair and makes the work interesting. He likes family life, is not particularly dogmatic about his opinions, enjoys family picnics or excursions, and usually feels satisfied with casual semi-competitive neighborhood play. He is a great TV fan and reader of comic books. He finds these highly suggestive and frequently carries over a lot of the ideas of loyalty, secret oaths, and "assigned projects" into his pal gang. For this reason both his TV shows and reading material need to be selective.

Whenever he does something outstanding, he likes recognition but does not (Continued on page 754)

SONNET FOR LITERACY

by Velma Fehling

Child, here is the alphabet, a clue
To calendars of stars whose ordered glow
Taught Ptolemy beside the Nile's last flow,
And lighted every cipher Euclid knew.
It offers romance, and all honor through
The sword of Roland and the lance of Ivanhoe,
The will of Washington, the heart of Lincoln, you grow
In skill as great discoveries accrue.

Child, these symbols are a guarantee to give
You freedom from the bondage that would be
Forged of ignorance—something to afford
You liberty as long as you shall live,
And more than this—a final clarity.
Child, you inherit freedom in a Word.



First Row: I. to r., Marvin L. Pugh; James Hodgson; Clarence F. Robinson; First Assistant Alvin R. Dyer; General Superintendent Joseph T. Bentley; Second Assistant G. Carlos Smith; Alma H. Pettigrew, General Secretary; Charles E. Mitchener, Jr., Assistant Secretary; Stewart A. Wright; Alma P. Burton.

Second Row: William B. Smart; Lael J. Woodbury; Albert O. Mitchell; Lee Jepperson; Alma Heaton; Wilford Marwedel; Harlan W. Clark; Carl D. Hadley; Wendell E. Adams; John B. Matheson, Jr.; Clark P. Russell.

Third Row: Forace Green; Royal B. Stone; D. L. Roberts; George LaMont Richards; B. Keith Duffin; Alma A. Gardiner; Lincoln M. Hanks; Kenneth H. Sheffield; R. Hulbert Kedding-

ton; George I. Cannon, Elvis B. Terry.

Fourth Row: Henry R. Pearson; Richard L. Gunn; Royal L. Garff; Keith M. Engar; L. Clair Likes; Lester F. Hewlett, Jr.; Roy W. Doney; Francis L. Urry; Lynn Hales, Wallace F. Toronto; Richard W. Johnson; Paul B. Cragun.

NOT PRESENT WHEN PICTURE WAS TAKEN

Harald S. Alvord, Marvin J. Ashton, E. Allen Bateman, Lowell L. Bennion, Harold Glen Clark, Dale R. Curtis, Roy M. Darley, Crawford Gates, Doyle L. Green, George Richard Hill, III, Rex Edwin Lee, Floyd W. Millet, Rulon B. Stanfield, Clark N. Stohl, C. Vern Yates, and Owen S. Rich.

New YMMIA General Board members appointed

The brethren named to the general board of the Young Men's Mutual Improvement Association at the conference in June bring with them, individually and collectively, a lifetime of vigorous Church activity gained in the wards, stakes, and mission fields.

Here are their places of residence and their committee assignments as announced by the general superintendency of the YMMIA:

Special Interest committee: Chairman, Alma P. Burton, Orem; Roy W. Doney, Provo; Henry R. Pearson, E. Allen Bateman and Lincoln M. Hanks, Salt Lake City.

M Men committee: Chairman, Stewart A. Wright, Marvin J. Ashton, Wendell E. Adams, Lester F. Hewlett, Jr., and Lowell L. Bennion, Salt Lake City; Harold Glen Clark, Provo; Richard W. Johnson, Ogden.

Jr. M Men committee: Chairman, Alma A. Gardiner, Wallace F. Toronto, Clark P. Russell, John B. Matheson, Jr., Salt Lake City; Rex Edwin Lee and Richard L. Gunn, Provo; B. Keith Duffin, Orem.

Explorer committee: Chairman, G. LaMont Richards, D. L. Roberts, Lee Jepperson, William B. Smart, Lynn Hales, and George R. Hill, III, all of Salt Lake City.

Scout committee: Chairman, Royal B. Stone, Orem; Kenneth H. Sheffield, Kaysville; D. L. Roberts, Forace Green, Dale R. Curtis, Salt Lake City.

Dance committee: Chairman, C. Vern Yates, Wilford Marwedel, and Harlan W. Clark, Salt Lake City; Alma Heaton, Provo; Carl D. Hadley, Ogden.

Drama committee: Chairman, Lael J. Woodbury and Albert O. Mitchell, Provo; L. Clair Likes and Keith M. Engar, Salt Lake City.

Music committee: Chairman, George I. Cannon, Roy M. Darley, and R. Hulbert Keddington, Salt Lake City; Crawford Gates, Provo; Elvis B. Terry, Orem; Paul B. Cragun, Ogden.

Speech committee: Chairman, Doyle L. Green, Murray; Royal L. Garff, Francis L. Urry, Salt Lake City; Owen S. Rich, Provo.

Athletics committee: Chairman, Marvin L. Pugh, Clark N. Stohl, W. Floyd Millet, James Hodgson, Salt Lake City; Rulon B. Stanfield, Ogden; Clarence F. Robison, Provo.

Missionary committee: General Superintendent Joseph T. Bentley, Provo; First Assistant Alvin R. Dyer, Salt Lake City; Rex Edwin Lee, Provo; Richard W. Johnson, Ogden.

LDS Social Society: Harlan W. Clark, Salt Lake City.

Division Supervisor: Harold Glen Clark, Provo.

Member at Large: Harald S. Alvord, Glendale, Calif.



THE MAN WHO IS WISE

AUTHOR'S NOTE

In the previous issue of this magazine the decline of physical fitness in America was discussed along with some of the contributing factors. Specific needs for America, and needs for the world in general were considered, with emphasis on the relationship of exercise to disease and aging.

Exercise and Fatigue

If exercise is so important, why do so few undertake it? As in so many important things, things we should be "up and at," laziness and procrastination are likely the major deterrents. Ignorance, however, is another factor worth pondering.

Many people fail to exercise, for example, because they don't understand the nature of fatigue. For matters of clarity, fatigue might be divided into two general types—temporary and permanent.

There is a distinction between the daily fatigue resulting from a sedentary vocation, and the exhaustion resulting from vigorous physical activity. In the first case, the body is mainly cramped, stiff, and lethargic from inactivity; in the second, the body is tired from expending energy. Unfortunately most people fail to make this distinction, and the desk worker, often in a state of mental and physical stupor at the day's end, feels falsely that exercise would only intensify his discomfort and weariness.

Hence, in such a case, surrendering to the couch or easy-chair each evening is all too natural. The rapid leafing through the funnies, the lolling before TV, and the fitful doze as darkness falls, become the general pattern. The evening becomes a period of increased listlessness—a shift from the chair to the bed, and the comatose state, induced through long months of habit, is almost too oppressive to fight. A kind of sleep comes, and by morning the twenty-four-hour cycle of vegetation is complete.

When one is sodden with this sort of fatigue, it

requires ant-like determination to commence setting-up exercises or to jog around the block. But those who have pushed themselves over the usual wall of inertia, find the going's not so tough once momentum is started. It is a rare person who will not emerge from a reasonable exercise session without feeling vitalized. Moreover, the sense of having accomplished something physically can engender a desire to achieve mentally and spiritually. The change may often be superior to a mere rest.

The second type of fatigue, permanent, results from a number of reasons: The loss of proper heart function because of unelastic blood vessels, changes in nervous system structure, decline of glandular function; atrophy through disuse, and a general loss of incentive.¹ While the temporary day's-end fatigue may be aggravated by this more basic type, it may also lay the foundation for it by establishing contributing patterns of inactivity.

Until recent years many doctors had an inevitable prescription for this more chronic form of fatigue. Rest was the supposed remedy—regardless of how slight the activity a patient may have performed, whether merely walking several yards daily, climbing a few stairs, or even rocking in a porch swing. In each case, he was cautioned to do even less.

Today many doctors have a new outlook. While there are times when complete quiescence is necessary, physicians now stress the fact that functioning elements of the body can be maintained only through use. For this reason people who have been bedfast for only a few days sometimes can scarcely stand. Regardless of the malady that may have incapacitated them, disuse itself has probably weakened the muscles more than anything else. Thus it is better understood why doctors now have patients leave their beds sooner after operations, have mothers move about sooner after childbirth.

Frequently, then, the desk worker whose sole exer-

(See page 779 for references.)

WILL EXERCISE

by Gordon T. Allred,
Editorial Associate

cise involves traveling to and from the office is not much better off than his bedfast friend. His entire body is so weak and inadequate from disuse he is constantly fatigued. Without exercise he can hope for nothing better.

Again we must consider the paradox: Exercise becomes a problem when not enough of the right kind is undertaken. Many of the people who wheeze, see spots, suffer palpitations on climbing stairs, for instance, are the very ones who should have been climbing stairs more all their lives. At least, they should have undertaken regular exercise of an equivalent nature—enough to maintain good wind and muscle tone.

The housewife, for example, who becomes steeped in weariness at the day's end needn't become inert. Despite the drudgery of the day, she, too, can find relaxation through the proper exercises. Undoubtedly there are times when she should lie down for a rest or nap, but she should bear in mind that a regular exercise routine can strengthen her muscles, so that they won't grow tired, even on weekly clean-up day.

Exercise and Pregnancy

One notion, which should be buried in the graveyard of old wives' tales, is the belief that a woman must lose her girlish figure after childbearing. The fact that many do is no indication that they need to. Today, more than ever, models and movie stars, whose very careers depend on their ability to remain shapely, are advocating exercise, before and after pregnancy—to facilitate successful delivery—after, to restore the body to its proper form.

Surprisingly enough, some women even work out with light barbells.²

A few additional difficulties associated with pregnancy include: varicose veins, abdominal stretching and flabbiness, which may permit visceral sag (the dropping or dislocation of inner organs) and possible kidney trouble. There are specific exercises to help

prevent all of these—exercises which provide muscle "tone," a vital elasticity and aliveness. There are also exercises for the back muscles, which will prevent or limit backache during pregnancy. Most obstetricians can suggest programs to meet these needs.

Exercise and Emotional Outlook

It seems obvious that a person will be happier when he is physically fit than when he is not. However, it should be stressed that a positive emotional outlook is probably the greatest and most immediate benefit to be reaped from a physical fitness program. It is a composite of all the previous listed benefits and many more.

While there is no machine for tabulating emotional stability and peace of mind in relation to exercise, there does seem to be a positive connection. Aside from helping to banish fatigue, exercise can furnish a natural, healthy release for frustrations which otherwise might explode at the wrong time and place.

Frequently when one is undergoing anxiety, beset by mental problems from which there seems no release, a brisk physical workout can do wonders. The proof is not in the telling, but in the doing. Experiment. When long hours of mental effort or anxiety grow temporary moss on the brain, exercise, breathe the fresh air, shower, relax a bit. Problems will often fall into clearer perspective; solutions will become more apparent.

In connection with this emotional aspect of exercise, research conducted in recent years at West Point is significant. It revealed that fifty percent of all cadet "crack-ups" and "bust-outs" occurred among the fourteen percent with the poorest physical fitness records.

These failures may have resulted for a number of reasons, but their relation to physical fitness is evident. Interestingly enough, at the same school, 34.5 percent of those with the highest physical fitness scores also received the (Continued on page 750)



Teaching our Father's other children

At a Solemn Assembly held in Kirtland Temple, April 6, 1837, the Prophet Joseph Smith issued this sweeping declaration: “*After all that has been said, the greatest and most important duty is to preach the Gospel.*”

In his discourse the Prophet spoke particularly of the missions and ministries of those ordained as elders, seventies, and high priests. Of these Melchizedek Priesthood bearers he said: “*All are to preach the Gospel, by the power and influence of the Holy Ghost; and no man can preach the Gospel without the Holy Ghost.*”

As he taught the Saints their obligation to carry the message of the restoration to the world, he also called upon the holders of the Aaronic Priesthood to assist. “From a retrospect of the requirements of the servants of God to preach the Gospel,” he said, “we find few qualified even to be Priests; and if a Priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the Presidency; and his services are necessary in the body, as are also those of Teachers and Deacons. . . .” (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 112-113.)

Now, how faithfully and effectively do the Saints—especially those called to hold the priesthood—discharge this responsibility? Are we taking full advantage of doing missionary work that is offered to us?

Every Member a Missionary

Every member of the Church should try to convert another person to the restored gospel. Such a course

would help the Saints keep the covenant they make in the waters of baptism.

As Alma expressed it at the waters of Mormon, baptized members of the Church are under solemn obligation “. . . to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death.” (Mosiah 18:9.) To the Latter-day Saints the Lord commanded: “Behold, I sent you out to testify and warn the people, and *it becometh every man who hath been warned to warn his neighbor.*” (D & C 88:81; italics added.)

It does not take any special call or setting apart to do missionary work in this sense. Rather the obligation to proclaim the message of the restoration is automatically imposed upon all members of the Church.

Obviously the Saints cannot be effective in this work unless they are living in harmony with the standards of the gospel. It cannot be stressed with too much emphasis that those who teach the gospel must live its truths. Otherwise, little heed will be given to their testimonies.

But what must not be overlooked is that the gospel message must be taken to the world *by precept as well as example*. Our Father's other children will never be converted simply by watching a good example. In addition they must learn the truths of salvation as such have been revealed through Joseph Smith. Unless we practise what we preach, our preaching will do little to spread the kingdom abroad. But having first so lived that credence will be given to the witness we bear, we must then bear that witness. We must teach the principles of the gospel, on every



honorable and proper occasion, to all who have not received them. Example must be accompanied by precept.

Stake Missions as Proselyting Agencies

In addition to the general call to do missionary work which all members of the Church have, many are privileged to serve as stake missionaries and to participate formally and officially in organized proselyting. Before members of the kingdom can go out and do formal missionary work, before they go tracting, arrange meetings, perform baptisms, and the like, they must be formally called. The Lord's house is a house of order.

However, it is perfectly proper for Church members who would like to serve as missionaries, in either the stake or foreign missions, to volunteer their services to their bishops or branch presidents. The privilege of doing formal missionary work in the regular missions of the Church will be given only to those who are properly called to labor, and the appointed Church officers must determine what should be done in each case. Calls will be issued only to those who are qualified and worthy and whose services are needed. But all who have inclinations toward doing this work are wholly within the bounds of propriety in offering their services in anticipation of the possible receipt of a formal missionary call.

Auxiliary Organizations as Proselyting Agencies

Time was when almost all of the concerted and

formal missionary work in the stakes was done by persons called and set apart as stake missionaries. That day, it is devoutly to be hoped, however, is long since past. Now it is the intent of the Brethren and the program of the Church to use all of the organizations of the Church for their proselyting value. The Sunday School, Relief Society, Primary, and Mutual Improvement Associations in each ward are powerful converting organizations.

Prospective members of the Church should be encouraged to attend Sacrament meetings, general sessions of stake conferences, and the various auxiliary organizations. At the same time that investigators are being taught the gospel by the missionaries, they should also be participating in those Church organizations to which they will belong in the event they join the Church.

Obviously it would be a marvelous thing if the Relief Society sisters encouraged nonmember women to go to Relief Society with them. Children of investigators should be enrolled in Primary. All nonmembers are welcome at Sunday School. A special class for investigators and recently baptized converts should be held in every ward where the number of students warrant it. The younger age groups in the MIA should make those who do not belong to the Church welcome. The same is true of the Special Interest classes of the MIA.

Great care must be taken, however, in inviting non-members of the courting age to participate in our Mutuels. Under no circumstances should a situation be permitted to arise which might result in some of our own young people (Continued on page 778)



Thanks- giving

by John Longden

Assistant to the Council of the Twelve

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

"Oh, God, keep our hearts thankful—never let us forget the source of all our blessings nor our privilege to share them with others. Amen." This prayer is most appropriate for Thanksgiving.

"The thankfulness that counts is thankfulness that can be shared." Here we have two great virtues—showing thankfulness and sharing with others. What have we to be thankful for? What would we share with others?

As Thanksgiving Day 1958 approaches, we could be most thankful that many members of the Church and also many other good folk throughout the world have come to know and realize that material possessions alone do not bring happiness. There seems to be a feeling, worldwide, that spiritual possessions are the possessions to be sought after, for these are the possessions which will bring true happiness and the peace that passeth understanding. For all spiritual blessings we give thanks.

If we were to list a few important blessings, we might include, among other things, a noble parentage and a worthy name. We would list and be thankful for an abiding faith in a Supreme Being and in the divinity of the gospel of Jesus Christ; for the ability to enjoy gifts of God as manifest in nature—the sunrise, good, warm Mother Earth, trees, fountains of water, blue skies (sometimes even gray skies), snow, rain, flaming sunset—all the beautiful things of creation, ours to enjoy and share merely for the seeing and the seeking; for affectionate family relationships; for loved and loyal friends. He who has even one friend is rich and to have many who have proved themselves true and loyal is humbling. God bless loyal friends!

How does one list the things for which he is thankful—for opportunities to render helpful service in the Church of Jesus Christ; for a burning testimony of the restored gospel, that spiritual light can again banish the darkness of Satan because the kingdom of God has been re-established upon the earth and now all the ordinances pertaining to eternal life and exaltation have been restored. Yes, thankful are we for the priesthood of God, the true authority to act in the name of Jesus Christ, legitimately; thankful for the opportunity to take part and be active in the kingdom in influencing the lives of others for good—to assist youth in understanding the gospel: where we came from, why we are here and where we are going after this mortal existence.

It is noteworthy that each of these items for which we are so thankful may be generously shared with others, and being shared with others will multiply in our own lives. Who has not felt a surge of happiness and deep satisfaction that comes from rendering service to his fellow men or from sharing blessings with others and promoting the true spirit of brotherhood among men?

A story is told of a young couple who were converts to the Church. They visited Temple Square on two different occasions a year apart. They were much impressed by the spirit of the guides. Each time a different young man explained the principles of the gospel to them. They went home and studied the principles of the gospel and became converted. They were so thankful that they knew they must share their blessings with others, so on their own they spent each Saturday afternoon in the vicinity of their home explaining gospel truths to tourists—the precious “others” who crossed their path.

Former General Booth of the Salvation Army wished to send a Christmas and New Year’s message to every Salvation Army post in the entire world. He realized that in the interest of economy he must send a short message. He must be explicit. This great man chose one of the biggest most encircling words in the dictionary: “Others.” This was his message: “Others.” Upon learning of this experience, a Mr. Charles D. Meigs was inspired to write the following lines:

“Lord help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayers will be of Others.

“Help me in all the work I do
To ever be sincere and true
And know that all I do for You
Must needs be done for Others.

“Let Self be crucified and slain
And buried deep, and all in vain,
My efforts be to raise again
Unless to live for Others.

“And when my work on earth is done
And my new work in heaven begun
May I forget the crown I’ve won
While thinking still of Others.

“Others, Lord, yes, others,
Let this my motto be;
Help me to live for Others
That I may live for Thee”

*“From Masterpieces of Religious Verse,
Harper & Brothers. By permission.”*

Thanksgiving should give us a greater desire to worship our Father in Heaven and to serve him and our fellow men. The Savior said, “If ye continue in my word then are ye my disciples indeed;

“And ye shall know the truth, and the truth shall make you free.” (John 8:31-32.)

The truth does make us free. Thankful are we for freedom. One of God’s richest gifts is free agency.

“For this eternal truth is given,
That God will force no man to he’veen.”

*Know This, That Every Soul Is Free,
William C. Gregg.*

We may worship God according to the dictates of our own conscience. Free agency of man is a basic principle of the gospel of Jesus Christ.

We are here on the earth the masters of our own souls. We are the ones who decide what our future will be. Latter-day Saints have the truth in its fulness. This truth will keep us free from the sins of the world, from the buffetings of Satan, free from unclean habits and actions, free to inherit peace and happiness through exaltation in the kingdom of God.

Freedom is a lingering hope of oppressed peoples in many lands. May we then appreciate this privilege of religious freedom. May we always have courage to defend the cause of freedom “with our lives, our fortunes and our sacred honor.” Thus we will show our thankfulness and at the same time help others to share the blessings of freedom.

We are thankful for (Continued on page 768)

Elder John Longden, a native of England, grew to manhood in Salt Lake City, filled a mission to the Central States, served as bishop of the Nineteenth Ward in Salt Lake City. During World War II he was an assistant servicemen’s co-ordinator. A member of the Church welfare committee, he has served as Assistant to the Council of the Twelve since October 1951.



The Presiding Bishopric's Page



WHITE SHIRTS RECOMMENDED IN ADMINISTRATION AND PASSING OF THE SACRAMENT

The First Presidency has recommended the use of white shirts and appropriate neckties by all those who administer or pass the Sacrament. The Presiding Bishopric has suggested for many months that bishops follow this recommendation.

Much improvement has been noted, but there are areas where more attention could and should be given this matter.

In this recommendation, there is no attempt at formality. However, the wearing of white shirts and appropriate neckties does present a pleasing contrast to the inappropriate dress too often in evidence when no attention is given to dress while officiating in the Sacrament service.

WARD TEACHING PROGRAM IS FROM THE LORD

The office of ward teacher in this Church is not limited to a few. Because the opportunity to serve in this capacity is open to so many, the dignity and importance of the ward teacher is sometimes overlooked. Even some ward teachers look upon the assignment as being commonplace. Ward teaching is not a man-made program. It is of divine origin, having had its beginning in a revelation from the Lord. (D & C 20:53-55.) The specific instruction which the revelation contains is virtually an outline of each ward teacher's duty. Who, then, would minimize the importance of the responsibility it imposes?

The purpose of ward teaching is to save souls. When John Whitmer desired to know what service was most worth while in the kingdom of God, he urged the Prophet Joseph Smith to inquire of the Lord regarding the matter. The Lord replied,

"... the thing which will be of most worth unto you will be to declare repentance unto this people, that you may bring souls unto me. . . ." (*Ibid.*, 15:6.)

This message parallels the words of the Lord to Moses wherein he said,

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The Lord made clear that only those who obey the fulness of the gospel law will inherit eternal life. This being the case, some are going to fall short of a place in the celestial kingdom unless they are taught to live and to obey God's laws. This is the basic responsibility of ward teachers. Through conscientious effort, they become partners of the Lord in the project of saving souls. With this view of ward teaching, no worthy member of the priesthood could think of it as a commonplace appointment. Each ward teacher should fully realize the high privilege that is his and magnify his calling accordingly. Ward teaching is a responsibility to be desired, and not one to be avoided.

Senior Members

HOW TO TEACH THE SELF-SATISFIED

Working with senior members of the Aaronic Priesthood who have the feeling of self-sufficiency is one of the great challenges of group advisers. The self-satisfied individual is as difficult to deal with as the indifferent, the uninformed, or even the antagonistic. Though his needs are numerous, he is oblivious to them. He is blinded by his baseless feeling of adequacy.

Though such a shell is hard to penetrate, it can be done. By the use of a few tried and proven techniques, you will find the door can be opened without too much difficulty.

The first step, of course, is to disturb him—make him dissatisfied. The task is to deprive him tactfully of his composure. This should not be done by telling him he is wrong or that his feeling of satisfaction rests upon a faulty foundation and will come to an end. Start by building his ego. Congratulate him on his composure and satisfaction. Thus disarmed, he will be more susceptible to suggestions. Tell him what others have done and found useful. In this approach, you will do with suggestion what cannot be done with argument. When he gets a feeling of inadequacy, and realizes his needs, the battle is half won. The feeling of need is the foundation for humility and teachableness.

When this goal has been reached, the next step is to show how his needs can be satisfied in the gospel plan, how his new desires can find expression in Church activity.

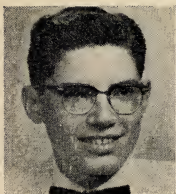
FAMILY RECORDS IN AARONIC PRIESTHOOD



Orchard Ward, South Davis (Utah) Stake, is proud of at least one record in Aaronic Priesthood work. The above photo shows four sets of fathers and mothers each with three sons earning the individual Aaronic Priesthood award for 1957 with attendance records of 95 percent or better.

CHALLENGING RECORD

Bruce has achieved the unusual record of 100 percent attendance at priesthood and Sacrament meetings for the seven years he served in the Aaronic Priesthood; earned seven individual Aaronic Priesthood awards; earned a Duty to God Award; was president and secretary of deacons' and teachers' quorums; secretary of priests' quorum; priesthood chorister; priesthood organist.



Bruce G. Terry

Congratulations to Bruce as he enters the Melchizedek Priesthood.

STUDY GUIDE FOR WARD TEACHERS NOVEMBER 1958

Thanksgiving

In commemoration of our Pilgrim fathers and their having set aside a day of giving thanks, America will observe Thanksgiving. The day if celebrated in keeping with true American tradition will include grateful acknowledgment for blessings of the harvest and recognition of the hand of Providence. Many will ignore the spiritual phase of this day, accepting it as another opportunity for recreation, with no thought of expressing devotion and thanks to the Lord. In the minority perhaps will be the few who will dedicate themselves to carrying out the intent of the Pilgrims.

America was not the first nation to proclaim such a day. The "Feast of Tabernacles" as observed by ancient Israel is one of the oldest days of thanksgiving. What a colorful event it must have been when Israel assembled her families in open-air booths constructed of palms and willows, to give thanks in song, prayer, and feasting. No one partook of the feast until sheaves of barley and wheat had been waved before the Lord in recognition of a bounteous harvest.

How can we of modern Israel be worthy of our blessings without showing gratitude? It is essential that we know not only how to give but also how to receive. The stingy receiver is loathed not only by men but by the Lord.

"... For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38.)

There is an old proverb that says, "Gratitude is the least of virtues but ingratitude is the worst of vices." The truly sincere never approach the Lord asking for divine mercy, without thanking him for blessings already received.

"Thou shalt thank the Lord thy God in all things." (D & C 59:7.)

This practice should follow in adversity as well as in prosperity; in sorrow as well as in joy; in death as well as life.

"And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more." (Ibid., 78:19.)

Though this day will not be observed in the manner typical of the first thanksgiving, Latter-day Saints should be the first to pause in humble devotion to the Lord. The truly thankful not only express thanks on specially appointed occasions, but are also conscious of such an obligation to be returned daily. Failure to express appreciation for daily and seasonal blessings is a common fault. Let us not be among those who are so negligent.

The Man Who Is Wise Will Exercise

(Continued) top leadership ratings. This would substantiate the belief that the "bust-outs" and "crack-ups" resulted from a general lack of confidence relating to physical inadequacy.

Many of us have chuckled at the "bully on the beach" type of advertisement. The poor emaciated soul has just been humiliated and cowed before his girl by some be-muscled bully. Upon returning home he concludes it is high time to "wise up." He enlists in a strong-man course, and in a very few days returns to the beach and vindicates himself, generally before an ecstatic feminine throng.

Laughable, yes, because it doesn't happen that easily in real life. But, frequently the loudest gaffaws come from the whistlers in the dark. After all, is there a man, large or small, brawny or brittle, who does not possess at least a feeble spark of longing—longing for the satisfaction and self-respect that redounds to physical vigor and confidence?

Very few of us will ever press the pounds champion weight lifters like Paul Anderson or Doug Hepburn do. Few of us will ever want to. Few will desire to become professional wrestlers, prize fighters, marathon runners, or channel swimmers. Each man may hear a different "drumbeat." Even so, every human should know the inner warmth that comes from being able to march his best, to his own drumbeat, the sense of security from realizing that he can give the best account of himself possible when the chips are down—regardless of the situation.

It is not unreasonable to suppose that people purposeful enough to keep physically fit will improve in other ways. In the main, one who exercises consistently has long-range vision. He is usually progressive, confident, and enthusiastic in other spheres. He has learned something valuable about establishing goals and abiding by personal resolutions.

In short, the increased vigor and freshness attained

through exercise can provide a new approach to life itself.

What Exercises Are Best?

In contemplating our physical fitness needs, we must inevitably ask the question: "What exercises are best?" The answer to this may be somewhat like Lincoln's answer to the query: "How long should a man's legs be?" Said Abe, "Long enough to reach the ground."

This is not to imply that exercise should be so violent or prolonged as to render one prostrate. Rather, it may be said that exercise should be sufficient to keep one in good condition with firm limbs, trim waist, and sound lungs.

President Eisenhower's heart specialist, Dr. Paul Dudley White, who in his seventies still exercises daily, maintains that first of all the exercise should be the kind one enjoys doing most, whether it be walking, hiking, swimming, golfing, or shoveling snow. This is sound advice, since anyone will do more readily the things he enjoys. However, it must be remembered that many forms of recreational activity only emphasize certain muscles, that some stress vigorous circulation and breathing, that others can only be performed under special conditions, or at certain times of the year.

Most people don't have access to tennis courts, swimming pools, or golf courses the year around. While seasonal sports like basketball, football, baseball, track, skiing, etc., are good, unless one is an all-around athlete, he is limited to semi-yearly activity. Moreover, unless one is good enough to belong to a team, he must forego some of these sports anyway. Finally, it should be recognized that there are periods when most people are too rushed or harried to spend time traveling to and from desired recreational areas. This is not meant to minimize the importance of these great athletic pastimes, for they are vital and without them we'd have slipped into the mire of

FOR THE SOUL

by Grace Barker Wilson

He never understood why she must make
Gay curtains for the windows and a band
Of color for her hair. He could not take
The time from work, he said, to lend a hand
At flower gardening. But she found time
Enough amid her work to dig the holes,
And plant the seeds, and watch the flowers climb
In color perfume, food for both their souls.

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New Miracle of Petroleum Chemistry

Q. When does a motor oil become a Super Lubricant?

A. When it extends its protection far beyond the standards of conventional oils. New Conoco all-season **Super** does just that!

Q. Are there other Super Lubricants?

A. Yes, though up to now, they've been so costly, only limited use could be made of them. New Conoco all-season **Super** is the first to achieve Super Lubricant standards at a motor oil price!

Q. Does it still offer motorists Conoco's exclusive Oil-Plating® protection?

A. Yes. It won't drain down, even overnight . . . assures faster starts, automatic warm-up, up to 80% less wear.

Q. What will this Super Lubricant do for me?

A. Give you guaranteed assurance that your engine is protected under all conditions.

Q. What else?

A. It will increase usable horsepower, improve gas mileage, extend engine and battery life, free you from making seasonal oil changes.

Q. Does it come in a new can?

A. The brightest, best-looking can in the business—gold with a black bull's-eye.

Q. What am I waiting for . . . my next oil change?

A. The best answer to that is, *why wait*—get New Conoco all-season **Super** today!

Q. Does Conoco guarantee it?

A. Certainly. Continental Oil Company guarantees both New Conoco all-season **Super** and Conoco **Super** Motor Oil to be the finest premium oils you can use. Simply drain and refill regularly with either of these fine motor oils according to the recommendations set by your car's manufacturer.

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OTHER OIL. Cleanliness! Examination of piston ring slots after 384 hours of sludge-forming cyclic low-duty operations shows rings using New Conoco all-season **Super** still clean. Rings using other premium oils were clogged!

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physical stagnation long ago. The Church, for example, through its MIA has done a splendid job in fostering athletics on a broad scale and developing sportsmanship.

But to what conclusion does all this bring us? Simply this: *Everyone* needs a program of exercises which may be performed in his own home or back yard at any time of the day—brief sessions, if necessary, which may yield observable results in a short time. Even more important, everyone needs a program that will carry over into later life.

This suggests, first of all, the time tested setting-up exercises, or calisthenics, the type employed by many physical education instructors, the kind used for conditioning basic trainees. Calisthenics have been devised to exercise every muscle of the body. For example: Push-ups for the arms and shoulders; sit-ups for the waist, hips, and back; squat-jumps or deep-knee bends for the legs. These three exercises alone stimulate the main muscle groups and if performed only ten minutes daily can go a long way toward keeping anyone from eight to eighty in good condition. Ideally, these should be supplemented with wind building exercise, viz., brisk walking, hiking, running, swimming, bicycling, etc.

Unless one dwells in a sputnik or a coffin, lack of room is a poor excuse for not exercising. Most calisthenics can be performed in a very small area. Calisthenics require no travel time, and no equipment.

Lack of time is usually no excuse, since anyone can set aside a few minutes daily—minutes which would often be wasted otherwise. Further, the person who plans an exercise program may find he has more time than ever before, because he becomes time-conscious in regard to other activities, wasting fewer hours and minutes on trivia. He learns to budget time for the important undertakings.

Even ignorance is no excuse. Most people are familiar with the basic exercises just mentioned. Regardless, such exercises can be learned in a short time. Libraries and schools usually have instruction booklets with pictures and diagrams, and there are usually friends willing to give a few simple instructions.

Other types of exercise which adapt to time, space, and equipment

limitations include what is commonly called "muscle tension." The underlying principle here is muscle expansion and contraction wherein one muscle strains and pulls against the other. Experiment by merely flexing the biceps muscle. Allow the arm to relax, then flex once more. This is a very simple form of muscle expansion and contraction, the main muscles in the upper arm working against those in the forearm. By repeating the process several times in succession it becomes evident that a good deal of energy is being expended. Effort is required, just as if one were pulling a weight toward himself on a pulley. Now . . . perform the same operation but place the palm of the opposite hand against the palm of the arm being flexed. Drop the elbow of the flexing arm near the side. Next apply pressure with the opposite arm, so that the flex is more difficult. With one arm, thus restraining the other, one has in effect increased the weight on the pulley, and may place any stress on the biceps desired.

By employing this basic tension principle it is possible to develop every muscle in the body. Surprisingly enough many such exercises could be done in a phone booth—some of them sitting in a chair, or even lying prone. They are excellent for the student or missionary, who may not have time to change clothes, who doesn't want to do anything violent enough to get dirty or start perspiring. Ideally, they can be performed for fifteen or twenty minutes each morning before a brisk shower, while waiting for the cereal to cook.

Few exercises, if any, provide more rapid muscle development than barbell and dumbbell routines—various forms of weight lifting. Not enough cities have gymnasiums with barbell equipment. Even so, prospects are brighter. Health centers are increasing throughout the United States—places with a wide assortment of weights, bars, mats, reducing equipment, etc., where training can be given by specialists.

Some Cautions

People who exercise should observe the following precautions:

1. Have a physical check-up if there is any question about your health. Periodic examinations are

essential whether one exercises or not. If you have a physical defect or disease, a reliable doctor can prescribe what exercises to undertake, and what to avoid.

2. Avoid strain during illness and immediate recovery period.

3. Don't burn up excess energy without sufficient food or sleep.

4. Don't eat a full meal for several minutes after exercising.

5. Allow food to digest before exercising.

6. While some people can exercise without ill effect before retiring, others will be troubled by sleeplessness.

7. Avoid sudden, violent exertion. Warm up gradually whether you are a pro or a beginner.

8. March to your own drumbeat. You're competing with yourself, not with others.

9. Don't be erratic. Stick to a regular schedule.

Living the Gospel— Strengthening the Nation

Perhaps no other organization in the world emphasizes the "whole man" any more than the LDS Church, with its concern for intellectual and spiritual things, its emphasis on the right foods, abstinence from smoke and drink. But even staunch Church members often fail to realize that good eating habits alone will not make one physically fit. Without proper circulation some parts of the body get too much food, other parts not nearly enough. Good food alone won't provide muscle tone. How illogical and inconsistent it seems, then, to permit ourselves to grow weak, soft, and lethargic for want of exercise! Our grandparents were not confronted with this problem. Their very lives demanded physical fitness; their survival frequently depended upon it.

As a house is no stronger than the materials that make it, a nation is no stronger than the individuals that comprise it. Yes, America may have some great individual athletes, but now is the time for an awakening to a general need—a need other nations have been working on for a long time.

It is heartening to know that more and more doctors are advocating exercise, and that the President's council on fitness has made some headway toward improving the nation's stand-

Continue Your Education

ards in this regard. Still, however, there are too many people, influential people, unaware of the great need. Without widespread, zealous effort, the nation's fledgling enthusiasm for physical fitness may have a quick demise.

While physically fit people and nations are not automatically moral, spiritual, or cultured, it is reasonable to assume that these vital qualities will decline when a society grows too lazy to climb from the folds of its own fat. The time is drawing nigh when even our "self-winding" wristwatches may stop—for want of momentum.

Now more than ever, a certain statement rings urgent and true—the simple declaration found in the entrance of a high school gymnasium. It may be one of the most vital aphorisms of our day: *"The man who is wise, will exercise."*

(The End)

Stimulants

(Continued) for? A capable leader can help people to identify and become enthusiastic over worth-while objectives, pointing finally to the celestial kingdom.

To Increase Incentive

An incentive is something to work for. It is a picture to hold in our minds. It is something to "spark" our ambition. What are the incentives of the gospel, and how can they be used in the best interests of people? "Bread alone" is not the highest incentive to a worth-while life. An increased incentive always means increased accomplishment. A good leader can help establish stronger incentives and more favorable feelings toward the highest objectives. "Gold" or "golf" as incentives to effort are inferior to "God," "glory," and "goodness" held up before our minds by the gospel. One way to increase our incentives is to change ourselves from mere "needers" of religion to "wanters" of religion. If our appetite is sufficiently aroused, we soon become "possessors" of religion. For when we love and desire a thing enough, we soon make it ours. To desire is to attain; to aspire is to achieve. David indicated an incentive when he said,



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"As the hart panteth after the water brooks, so panteth my soul after thee, O God." (Psalm 42:1.)

To Invigorate

What a great ability it is to be able to inspire and strengthen "purpose," to fill minds with energy, to arouse vigor and enthusiasm in people. One of the most bitter denunciations ever heaped upon him who buried his talents in the ground was that Jesus called him "slothful." That means the opposite of vigor. It is a wonderful ability to be able to get excited about the right things. Paul said to Timothy, "... stir up the gift of God, which is in thee." (II Tim. 1:6.) Vigorous thinking and acting will stir up our gifts and give them increased ardor and fervor. Enthusiasm supports and drives reason to make it active. Effective stimulation can help to produce zeal, which is a vigorous, untiring activity. A well-trained conscience is also an instrument of invigoration.

To Provoke Thought

Provoke came from a word meaning "to call forth." One of our greatest opportunities is to be able to call forth thought. No one is greater than his ability to think. Someone has said that we are like tacks; we can go no farther than our heads will let us. We sometimes fill ourselves so full of prize fights, baseball games, and television shows that we have no room for thoughts of God and eternal life. When our spiritual intellect becomes poverty-stricken, it manifests itself in trite, verbal intercourse. Our daily thoughts and conversation should be concerned with more important things, developing deeper longings and more worth-while hungers. We should learn to love activity involving serious religious thought and spiritual experiences.

To Incite Activity

Thomas Huxley said, "The great end of life is not knowledge but action." We will be judged not only by what we believe but also by what we have done. Solomon said, "With all thy getting get understanding." (Prov. 4:7.) Someone else said, "With all thy getting, get going." Activity is the basis for all accomplishment. "You can lead a running stream, but what can you do with a

stagnant pool?" An inactive man sometimes suffers a kind of spiritual death on the instalment plan. Important mental and spiritual activity leading to more worth-while accomplishment can be increased in people.

Think of some examples of stimulants.

During the Civil War, Julia Ward Howe wrote "The Battle Hymn of the Republic." It was said that the effect produced upon the northern soldiers was the equivalent of a reinforcement of a hundred thousand additional men. One stimulating stanza says—

"In the beauty of the lilies Christ was born across the sea,

With a glory in his bosom that transfigures you and me;

As he died to make men holy let us die to make them free!

While God is marching on."

Here is another example. In 1923 there sat in a prison cell in Germany a young man by the name of Adolf Hitler who had been unsuccessful in many things. But now he was writing his book, *Mein Kampf*, his plan to make Germany the greatest nation on the earth. The fact that starting out single-handed he almost upset the world, indicated that he had something. How did he do it? The answer is in his book. He said, "The question of Germany regaining her power is not how to manufacture or distribute arms, but how to produce in people that will to win, that spirit of determination, which produces a thousand different

methods, each of which ends with arms."

Wars are not won with tanks or guns or airplanes or oil but with that spirit of determination inside of people. And that's how souls are saved, and that is how we do every other worth-while thing in the world. William James said, "Whenever life communicates an eagerness to him who lives it, his life becomes genuinely significant."

Think of the following idea and how it should stimulate us: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father.

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D & C 76:22-24.)

God has placed in our hands the great power of stimulation, which is the power to enlighten, the power to become enthusiastic, the power to plant the seeds of faith. It is the power to get action. By this power we may persuade and convince, arouse and inspire. Stimulation is the power to touch a life and cause it to blossom into something greater than it was. This power is in our hands and we may learn to use it to dispel ignorance, raise objectives, and incite activity in the greatest enterprise ever undertaken upon the earth—the work of human exaltation.

The Hot and Cold Period

(Continued) like to be singled out. He wants to be equal with his pals but not too different from them, even in achievements. He seeks acceptance and contentment with both adults and contemporaries. His temper outbursts are usually short and shallow. He still has to be coached considerably on what is right, but he has deep convictions about things that are wrong. He is usually truthful about vital and important things but gets careless about smaller things and needs reminding.

Ten, then, is a period of live and

let live. He likes people and things to be friendly and informal. He will hang up his clothes if reminded but will otherwise leave them where he takes them off. He is a doodler when it comes to work but can get genuinely enthusiastic about something he is going to do with Mom or Dad.

As long as parents are fairly flexible in their demands on a ten-year-old, they find it possible to make this period a wonderful pleasant, satisfying, and happy interlude.

Rounding out the Facts of Life

Because age ten to eleven is pleasant and generally tractable, this



and Here's Dean!

For many years, Big K Sportscaster Dean Bennett has vividly reported the colorful play-by-play Intermountain sports scene, and in commemoration of his consistently excellent efforts, he was recently awarded an unprecedented "Certificate of Appreciation" by the Mountain States Conference officials. The award, never before

given to anyone, read in part, "for his whole-hearted cooperation with football officials of the Mountain States Conference."

And Dean is again on the scene this year. Listen to him on the Big K as he brings you, clearly and concisely, a word picture of the fast-moving BYU football schedule.

Clip this handy 1958 BYU FOOTBALL SCHEDULE

DATE	OPPONENT	PLACE	TIME
Sept. 20	Fresno State College	Provo, Utah	7:45 p.m.
Sept. 27	University of Utah	Salt Lake City	7:45 p.m.
Oct. 4	Colorado State Univ.	Ft. Collins, Colo.	7:45 p.m.
Oct. 11	College of Pacific	Stockton, Calif.	8:45 p.m.
Oct. 18	North Texas State	Provo, Utah	1:15 p.m.
Oct. 25	University of Montana	Missoula, Montana	1:15 p.m.
Nov. 1	Utah State University	Logan, Utah	1:15 p.m.
Nov. 8	University of New Mexico	Provo, Utah	1:15 p.m.
Nov. 15	University of Denver	Denver, Colorado	1:15 p.m.
Nov. 22	University of Wyoming	Provo, Utah	1:15 p.m.

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is often the best time to have a rather comprehensive discussion on the facts of life. By this time he will know enough from his own emotions and personal feelings to interpret accurately what he is told. He is old enough to follow the entire miraculous process of procreation. He usually responds to a review of the diagrams in the family doctor book and likes to hear his father or mother discuss the processes of life in a scientific, matter-of-fact way.

Junior will have already heard many sly and subtle insinuations by his own contemporaries, and no doubt he will have been exposed to a certain amount of vulgarity. It is therefore highly important that in discussing these matters with him "man to man," he acquires a sense of respect for himself and his future sweetheart whom he will marry. "Love" is not nearly as meaningless to a ten-year-old boy as many parents have presumed, and most boys are perfectly capable of developing a high idealism at this age with reference to their own personal relations.

This is also a good time to discuss with him the problem of "molesters" and the fact that older boys may attempt to introduce him into undesirable practices. Youth Bureau interviews with young boys reveal that many more of them are subjected to degenerate influences than most parents would ever guess. It therefore warrants both the time and interest necessary to build up a warm confidence between a son and his parents so that his problems can be anticipated, and he will recognize certain pitfalls as they arise. Thousands of parents know that the ideal of complete moral integrity is entirely attainable by a boy if his parents stay close to him and help him understand and live intelligently with the powerful forces of life which are in him.

Portrait of a Boy Between Eleven and Twelve

As we have already mentioned, the ups and downs of development between seven and eleven are in short bursts while the over-all tidal pattern is fairly even, without extremes. Parents are therefore usually caught off guard when the bronco-busting days of age eleven to twelve suddenly loom up on the horizon without much warning.

This is the period when the grumbling, thundering dynamics of the Hot and Cold Period are most vividly apparent.

What is difficult for both Junior and his parents to realize is the fact that he has actually arrived on the threshold of adolescence. The gateway to adulthood is beginning to swing open before him and what he sees inside is sensationally exciting. As a rule, it completely tips a

THIS DAY'S PATTERN

by Mabel Jones Gabbott

Too many patterns,
Poorly cut and patched,
Leave a life's fabric
Unbecomingly matched.

boy at this age off balance and constitutes an absorbing distraction from all the normal achievements of childhood.

Naturally, his parents interpret this unexpected change in Junior as a total collapse in his development. It looks as if he is once more reverting to his baby days. They may find themselves pouring out their complaints to the family doctor:

"We just cannot understand this boy. Here he was becoming such a fine, mature, responsible, well-mannered youngster. We were proud of him. Now we just don't know what to think. He acts like he was raised in a jungle!"

"What does he do?" the doctor may ask.

"Well, he goes bellowing around the house. He has no manners at the table, shovels down his food like a starving tramp, quarrels with everybody, sulks when we correct him, throws his stuff around, won't tie his shoes, can't get himself clean in the shower, goes mooning around in a perpetual daydream, and acts as if he were the only atom in the entire universe!"

"I would conclude," says the doctor, "that as parents you feel like total failures."

"That's understating it," they assure him.

Then the doctor is likely to explain just what has been happening. Junior is in the highly

important process of proving to himself that all the things his parents have taught him to do are not mandatory after all. He has discovered that he is a free person in a free world, and he doesn't really have to do *anything*. This is a great human discovery and in process of time becomes the foundation for *self-motivation* and *self-government*. This is why an eleven-year-old who has been told repeatedly to do something will sometimes snort, "Well, I don't see why I have to. . . . It's a free world, isn't it?"

The doctor may also explain that the recommended procedure is to keep a little pressure on him but otherwise rock along and let him truly prove to himself that he is not a slave. He has to find out that he can be sloppy, grumpy, thoughtless, and rude if he wants to, but people will not like him for it. It is this latter realization which usually brings Junior around after his revolutionary binge of several months.

Junior's outburst of anarchy at around age eleven is also better understood if we realize that it is a normal and wholesome personality thrust reflecting powerful new feelings of self-assertion, independence, and curiosity. Frequently he is completely unaware that he is being rude, thoughtless, and belligerent. He is constantly challenging adults and contemporaries to prove to himself that he has status with them. He argues, resists suggestions, interrupts, gets on talking jags, slams doors, keeps the radio or TV at a blaring sound level. His physical wants are also extreme. His stomach is a bottomless pit. He raids the refrigerator, wants to drink malted milks by the barrel, and eat candy bars by the gross. Often he seems jumpy and nervous. At church or school he wriggles and squirms. At home he drapes himself on a chair like half an octopus. His feelings constantly fluctuate. First he is too hot, then he is too cold. He claims to have the energy of a mountain climber, but whenever there is something to be done, he is permanently fatigued.

However, the one time when Junior scraps this whole catalogue of problems is when he happens to be away from home. Bewildered parents see him suddenly assume the mantle of little Lord Fautleroy. He is polite and considerate, offers to

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run errands. He industriously helps a neighbor lady cut her lawn while the grass at his own house is high enough to feed a herd of cows. All of this is encouraging, however, in that it demonstrates potential qualities in Junior which are still alive and will some day embellish his daily behavior instead of being reserved merely for neighbors and friends.

Of course, even at home Junior can be punished or disciplined into his old conformity, but our doctor will warn us not to use this except in cases where Junior becomes completely insufferable. It is highly desirable to let Junior get some of the vinegar and rebellion out of his system at this stage so that he can make a smoother adjustment during his teens. Often a youngster who has been forced to give up his program of independence at age eleven explodes at age fifteen or sixteen. And a big husky sixteen-year-old in a wild state of anarchy is a much more formidable problem for his dad than a boy of eleven.

The Multi-problem Boy

We should not leave the Hot and Cold Period without also mentioning that a certain percentage of boys will not follow the development program we have described. As early as eight or nine some will behave like billy goats and upset the entire family with activities which would not ordinarily appear until the period of eleven to twelve which we have just discussed. The multi-problem boy is usually one who is characterized by lying, stealing, truancy, quarreling, thievery, burglary, sex play, vandalism, resentment of church, and failure in school. The solutions to such problems require that we attack many fronts simultaneously.

First of all, the multi-problem boy usually lacks a warm, satisfying child-parent relationship. Sometimes this is solved by the simple expediency of having a working mother give up her job, if this is possible. Everything else being equal a boy will respond to a woman better at eight or nine than he will to a man. As a boy gets along from ten on up, the right kind of men can also help. This does not mean being a "buddy." A child resents an adult who comes complete-

Safety—and the full living of life . . .

Richard L. Evans



What follows is not a comment of the kind this hour generally suggests. But that which pertains to people, to their health and happiness, to the full and effective living of life, is a proper subject for any hour. And with all there is of injury to people and to property, and human impairment, and heartbreaking loss of life, safety is a proper and important and pressing subject for any hour. Too frequently our driving seems to reflect the tension of the times, the impatience of people, and sometimes immaturity of mind—and sometimes also seems to suggest that not knowing always where we're going—or why—we surely want to get there in less time than it should take. The grinding starts, the screeching stops, the crowding and cutting in, the desperate attempts to save thirty seconds—what is it that gives a man at the wheel such confidence in situations in which no one else seems to find much comfort or confidence? What is it that gives a man such seeming assurance and unconcern when lives are in his hands! Somehow in considering safety the word *smooth* suggests itself: the smooth start, the smooth stop, the moving at a measured pace, relaxed, frictionless, free from anger—the safe and considerate living of life. More than thrills, more than speed, more than saving thirty seconds, we need courtesy and comfort and consideration, and a sobering awareness of the sacredness of life, and a sincere concern for keeping people whole and healthy and unimpaired. Life is sacred. The life of every man is all he has. It is about all of him his family has. And not life only—but every man is entitled to have and to hold his health and full and effective physical functioning. Even the small accident is costly in time, in money, in tempers, perhaps in pain and impairment, perhaps even permanent impairment. In all our relationships with others, on the highway, in the home, in all our work, in all recreation, in every activity, we should handle every hazard to life and health and happiness *smoothly*, considerately, carefully, comfortably, soberly, safely, with an awareness of real responsibility, and never in a manner that would impair another person. The Lord God gave every man his life to live, and safety is more than merely a mechanical matter. It is a matter in which moral and other elements enter in. Let everyone live the fulness of his life.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, August 10, 1958. Copyright 1958.

SWAN SONG

by Gladys Hesser Burnham

Blue haze from bonfire smoke hangs in the air,
Apples dripping red on deep green trees,
Burnt-umber hedgerows where the weeds are sere
And tall, unmowed by mower when he swathed
The lucerne; roses in one burst of rare
Pride are blooming as they never did before.
In one abandoned fling all nature, gay,
Attempts a swan song rivaling mad spring.

ly down on his level. He wants companionship, but he wants someone who is "just great," someone he admires and wants to grow up and be like. He wants counseling, not preaching, and wants to get a look at the grownup things this person does whom he admires so much. This is a perfect time to get this type of boy into competitive sports. Usually he prefers physical activities to academics, and this may be the reason for his difficulty at school. Baseball is usually a favorite, although he will respond to almost any type of sport with the right kind of leadership. An inspired leader of boys can often get them to not only excel in sports but often influence his behavior at home and at school as well. Once a boy gets a good dose of hero worship in his soul it is good medicine for nearly all his ills.

A boy's school situation should be analyzed by a professional school counselor. Usually this type of boy will be a slow reader. This will handicap him the rest of his life unless it is conquered. Many parents have used exciting adventure books and reading out loud with a boy to get him going on his own steam. The school can suggest many additional techniques.

It is important also to have our multi-problem boy tested to make sure he has all his equipment, both physical and mental. Many a youngster has failed in school because no one realized he could only hear about half of what was said or could only see part of what was said in front of him. Intelligence tests may also indicate that he will be a slow learner and some things will be of no interest to him at all. Each human being must be dealt with in terms of his capabilities, not always in terms of his parents' ambitions.

And if a boy is found to have physical or mental limitations, this does not mean he will not make a happy well-adjusted adult. If handled properly, he may far exceed everyone's expectations and completely overcome any evidence of his original limitation. To do this a boy must be loved for what he is.

A multi-problem boy is also going to require very close supervision, although most of this need not be obvious. He must be recognized as a contagion, and other youngsters must be protected from unsupervised situations where their associations

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with him may result in their own delinquency. Unless this problem is recognized, our multi-problem boy will soon find himself without any playmates, for other parents will not permit activity with him.

Finally, our multi-problem boy may be a victim of complexes and growing-up scars which his parents know nothing about. A few visits

with a competent psychiatrist should disclose any problems in this area.

Parents whose boys are normal, average youngsters must be very patient in judging a neighbor with a multi-problem boy. Life being what it is, some boys are much more difficult to raise than others and excellent, conscientious parents may be wrestling with a maverick per-

sonality that even a professional institution would have difficulty handling.

In addition, a multi-problem boy in the neighborhood is really everybody's problem, and sometimes one of the neighbors can take an interest in the boy and do more to inspire and help him than even his parents.

(To be continued)

Assignment to Polynesia

(Continued) Elders Wendell B. Mendenhall and Edward L. Clisold, their wives, and Rufus Mihare, a New Zealand labor missionary going to Samoa; Wallace Taggart, another labor missionary from the Mainland, President Fred Stone and his wife of the Tongan Mission, and Brother and Sister Charles Dana, labor missionaries recently released from New Zealand. On the evening of Saturday, May 24,

the party boarded the SS *Tofua* for Tonga. A slightly turbulent sea kept most of the party cabin-bound the first day out, but after an otherwise pleasant voyage the ship docked Monday morning at Nukualofa in sight of the Queen's palace.

When the visitors reached Liahona College, about seven miles distant, a uniformed band and chorus filled the air with music. The walk was covered with *lauhala* mats, and hundreds of students lined both sides leading to the col-

lege. The school itself, under the direction of Principal Ralph Olson, is in a beautiful setting of palm trees and a 200-acre farm and copra plantation.

A special assembly, two feasts, the dedication of a chapel, and entertainment far into the night highlighted the celebration in honor of the party's arrival. A feature of the following morning was another dedication at Matabau, attended by several outsiders including a noble-

(Continued on following page)

Missionary Helps

How to Memorize

1. First—and foremost—*concentrate*. The most common cause of memory failures is lack of concentration. Do you give only one half of your mind to memorizing scriptures? Do your thoughts stray? The difference between an elder who is excellent at remembering and one who is weak depends largely upon concentration and the desire to remember. For there must be an incentive, an active, purposeful desire to remember, if the memory process is to be complete.

2. *Concentrate on the meaning of the scriptures* you wish to memorize. Never try to memorize anything without trying to understand it as well as you can. Concentration upon the meaning is the secret of most great feats of memory.

3. *Learn by wholes rather than by parts*. If you will go over a whole passage as often as you can in the time allotted, and repeat the process

for several days, you will gain two advantages: The total length of time spent to gain a perfect mastery will be less than if you work piecemeal, and you will remember what you have learned more perfectly and for a longer period of time.

4. There is a saying that "A watched pot never boils." But you should peep into the "pot" of memory from time to time to make sure that you can still remember scriptures once learned. *Rote learning, to be retained, requires frequent reviews*. Many missionaries fail to have complete reviews at least every two weeks and therefore forget scriptures which they once knew. Repetition is necessary for everything which we wish to keep alive in our minds. A missionary should review constantly, but this reviewing of scriptures should never take the place of learning new ones.

The following quotes were taken

from the book, *Learn and Like It*, by L. Lowell Henderson.

"Efficient memory means not only more perfect apprehension and recollection, but improved reason, better judgment and more perfect function of the mind as a whole."

"Memory is more than just a storehouse; it is the means through which we perform an important part of our mental work."

"A good memory is the mark of an outstanding individual. In nothing else can one be so rich; in nothing else can one be so poor."

"Although many believe that a good memory is a 'gift,' the methods or habits employed in memorizing largely account for 'good' and 'bad' memories."

"Downright mental laziness accounts for such inadequate remembering."

"Memory is the primary requisite for intellectual power, without which there can be no learning."

Plato has said, "Knowledge is but to remember." Bacon, "All knowledge is but remembrance."

man whose father had given the land to the Church.

The party was on its way again at four in the afternoon, making the stay at Tonga Tabu much too short. The overnight voyage brought the group to Vava'u, world-famous for its beautiful harbor; green wooded hills on each side guard the channel to the deep water bay where the ship anchored. The stay at Vava'u was for eight hours only, but much was accomplished. There were two meetings, a feast, entertainment, and a swift ride to an inland village, Haalau Fuli, where another L.D.S. chapel is under construction.

Overnight, the ship sailed to its anchorage at Niue, an island under the sovereignty of New Zealand. The natives here, although considered Tongan, speak a slightly different dialect and appear to be less free from intermarriage than the people of Tonga and Vava'u. The mission has been established but four years on Niue and already boasts four hundred members in eight scattered branches. A beautiful new chapel at Neiafu was dedicated by Brother Romney.

At 4:00 p.m. that day, the party reboarded the ship, and after another night's sailing tied at the wharf in Pago Pago where the mission president, Charles I. Sampson and his wife met the visiting party. A whirl of events immediately followed, including visits to a new school at Mapusaga and a new chapel at Faleniu, a meeting in the Community House at Pago Pago, and a feast on the chapel grounds.

No effort was spared to make the visitors welcome in Apia in the heart of Samoa. The day's agenda included a reception at the dock, a *kava* ceremony and a *talolo* at the Church compound, followed by an elaborate native feast. On Saturday, an MIA youth conference was held which would have done credit to any mainland stake in the Church. Two general conference sessions took place on Sunday at the Pesega school auditorium. As was the case in Tonga, this school is in excellent hands under the direction of Milford Cottrell, and is housed in modern, up-to-date buildings.

The party's journey to the Island of Savaii, during the next two days, was unforgettable. Savaii is set in a scenic backdrop of breathtaking beauty, and peopled by natives who



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live their lives in this peaceful setting far removed from so-called civilization. The natives, members and non-members alike, literally deluged the party with gifts, feasts, and entertainment.

Returning to Upolu, the group left at midnight on a flying boat for Tahiti. Here, unsurpassed aerial views of South Seas beauty awaited them; white coral atolls glistened in the sun as the plane skimmed over the palms and the jade-green lagoons, rimmed by clean stretches of beach. President and Sister E. V. Christensen with fourteen elders and sisters constitute the proselyting force, but in Tahiti, as in the other missions, the labor missionaries are hard at work on new chapels. A meeting with the Saints that evening, missionary meetings all the next morning, a short sightseeing trip in the afternoon, and entertainment Saturday night completed the activities in Tahiti. The plane left early Sunday morning to return to Samoa.

At the fueling station in Aitutaki a number of Saints gathered for a short meeting in the only chapel

available in a picturesque coconut grove on the shore of the lagoon.

The South Seas assignment was now completed, and at 11:00 a.m., June 10, the party, consisting now of the Romneys, Mendenhalls, and Clissolds, landed at Suva, Fiji, and left for Nandi via automobile.

At 11:00 p.m. that evening, the group boarded another plane for Honolulu. Elder Romney spent three days in Hawaii, visiting in Laie and meeting with the labor missionaries at the Church College of Hawaii. He and Sister Romney left Hawaii on June 13, for San Francisco, completing his assignment to the South Seas missions.

In these days of rapidly expanding communications and transportation one hesitates to use superlatives in connection with missionary work; but for distance traveled (equal to almost once around the world), mission areas covered (equivalent to that of the United States), countries visited (six), organization effected (one stake, eight wards and one branch), meetings held (seventy-two), talks given (eighty-eight), and missionaries interviewed, (239),

Elder Romney's visit to the South Pacific missions is a noteworthy example of the prodigious labors of the General Authorities of the Church.

The accompanying map of the Polynesian Triangle, all of which—with the exception of Hawaii—was covered by Brother Romney's assignment, gives some concept of the territory involved.

One must, however, actually fly or sail over this vast ocean expanse and watch the horizon sink away day after day to appreciate its scope. As long as the journeys were, the traversing of distance and the acclimatization to strange food, and in some areas to primitive ways of life, were not the greatest drains upon the visiting Authority's energy and spirit: Every missionary was privately interviewed. At times this was a leisurely chat in the comfort of a mission home; more often the demands of time required that it be done in a corner of a chapel, in the privacy of an automobile, or, as in Aitutaki, under the shade of a coconut palm.

In the islands, where medical



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help is lacking or inadequate, the Saints turn to the priesthood for relief from sickness and pain. Their faith and that of the visiting brethren have wrought miracles of healing in the past—so they wait patiently and hopefully for a blessing under the hands of an apostle. After three conference meetings at Pesega, Samoa, preceded and followed by the usual interviews and requests for counsel, sixteen ailing members waited at the door of Brother Romney's quarters for his return and his blessing.

The official business that only a General Authority can transact with the mission president is often of such proportions and importance as to warrant almost a special trip and exclusive attention. For example, a government edict in Samoa threatens to limit the missionary staff to one non-Samoan missionary to every 200 members, whereas we now have one to 37.

Lastly, an apostle's major responsibility is speaking to people. A call to speak in the temple dedication service can be anticipated, and time allotted for thoughtful preparation. Amid harmonious surroundings and congenial spirits the flow of the spirit is unrestrained, as evidenced in the Tuesday afternoon session of the temple dedication when Elder Romney bore his witness to the Savior and his work with such power and eloquence that all felt the Lord's endorsement of his high calling. This ideal situation and the orderly scheduled conference meetings are not the most demanding tests of a visitor's spirit and speaking talents. There is, for example, the difficult and almost exasperating ordeal of speaking through an interpreter. Should this journey through the South Seas have been taken two or three hundred years ago, only a single interpreter would have been required. The mixture, however, of other races with the Polynesian in comparatively recent times has changed both his blood and his language. Only in Tonga and Samoa do there appear to remain strong and virile segments of the Polynesian race. The English in New Zealand, the Indians and Melanesians in Fiji, and the French and Chinese in Tahiti have materially altered the pattern of life of the native islander.

Speaking to mixed congregations



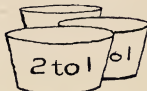
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is not an easy matter. In New Zealand, the Maori and the *pakeha* (white) sit side by side. In the Suva, Fiji, meeting, the congregation consisted of a few native Tongan, Fijian, and Hindu members, and a mixture of non-members, including some British. In only a single meeting with this group Brother Romney faced the monumental task of appealing to the faith of the Tongan, arousing the basic spirituality of Fijian, dispelling the mysticism of the Hindu, and giving the Englishmen some conception of Mormonism—all in one talk! With the help of the Spirit which he enjoys to a marked degree, the meeting was highly successful.

At the chapel dedication in Nukualofa, Tonga, Elder Romney addressed a congregation consisting of faithful members, labor and proselyting missionaries, the Crown Prince of the kingdom and high government officials, including representatives of the Queen of England. Here again was a challenge to meet, through an interpreter, the needs of widely diverse groups. An appreciation of government co-operation in the building of the chapel, balanced by the Church's fundamental principle of respect for law, a recital of the personal joys and rewards of missionary service, a statement of the restoration and a testimony as to its divinity—all given under the sweet influence of the Spirit—brought expressions of pleasure and satisfaction from all present.

An example of Elder Romney's ability to rise to the occasion occurred on the island of Savaii in the Samoan Mission. The visiting party were the guests of Dr. Siagi Tuioiti, a non-member, in a village named for President McKay. The morning and part of the afternoon were consumed in the *kava* ceremony, the *talolo*, and entertainment. Elder Romney, having spoken twice, had retired with Sister Romney to their *fale* (Samoan hut) to escape the heat, when the voice of the village chanter was heard through the palm trees.

Soon a group of young men bearing a large tray appeared. On each side of the gift bearers several other young men danced, and shouted as they swung their war knives. Brother Romney's faithful interpreter, Lafa Toilupe, called him, and as Elder Romney emerged

from the hut, the tray was laid at his feet. It contained a small whole roasted pig, cooked yams, bananas, baked fish, and several smaller Samoan delicacies. As the chanter concluded his intonation of welcome and honor, the doctor appeared, dressed in white shirt, tie, coat, and a white *lavalava*. In flawless English he expressed his and his people's pleasure in entertaining an official of the Church, indicating that the presentation of a cooked

pig is the highest mark of honor which a Samoan can bestow.

Elder Romney, in a few choice sentences, accepted the gift as a manifestation of respect to the office which he holds, rather than for himself. He thanked the gracious host for his hospitality, and complimented him on his profession and service to his people. Brother Romney blessed the doctor and the village and expressed the sincere hope that this first visit of an apostle to Savaii

The Process of Repentance

Richard L. Evans



Last week we talked of the principle of repentance, with the principle of forgiving—and of forgetting what has been forgiven. Now, what of the possibilities—what of the real results—of repentance?

One of the great reliefs in life is the unburdening that comes with sincere contriteness for offenses, and sincere resolve to make amends. It is a restoring, healing, renewing process, this process of repentance. And it was the Lord God himself who gave us the principle of repentance—and expects us to use it—and knew that we would need it. He knows our hearts. He knows whether our repentance is sincere or simply superficial—whether it is prompted primarily by passing fear, or merely by embarrassment, or whether it is real repentance. Paul made some remarks about putting off the “old man, which is corrupt according to the deceitful lusts”¹ and said, “Lie not one to another, seeing that ye have put off the old man with his deeds.”² We can't run away from ourselves—but there are ways by which men may leave “the old man” behind, and become better than once they were. And there need not be hopelessness; there need not be frustration. People *can* repent and improve. But they can't do it without willingness, without wanting to, without changing habits, without resisting temptation, without honest effort. The Lord God will help, and others also. But they must also do something for themselves. He who is willing and wants to and will work at it *can* rise and reach out and be better. And he shouldn't be discouraged by slow degrees of success. Progress is eternal. Perfection is something to be reached for—and there is a far and limitless future, eternal and everlasting, which holds out sincere hope to all who are willing, to all who will work, to all who have the courage, the heart, the desire, the deep-down determination to be better than they have been. And we would say to those who are heartsick, to those who are discouraged, to those who sorrow because of sin—to those of unquiet conscience: close the door upon the past and look toward the future, toward the sunlight, with a sincere resolve to be better. One of the greatest messages of life is that people *can* repent, can improve themselves, can improve upon the past.

“The Spoken Word” from Temple Square presented over KSL and the Columbia Broadcasting System, August 3, 1958. Copyright 1958.

(See page 779 for references.)

would not be remembered as a social event or for the outflowing *talofa* (love) of the people, but that he would be remembered as a representative of the Savior come to bear testimony of the divinity of the Church and of the priesthood (which many of the brethren hold).

Visiting the South Sea missions, a Church leader is in either a fever or chill of emotion. He is warmed by the open-hearted affection of the people and the evidence of their faith in the new chapels and schools erected by the labor missionaries. The chill comes with the realization that the economy of most of the islands does not now, nor will in the foreseeable future, provide adequate medical care, proper sanitation, and general educational opportunities for the island peoples.

Elder Romney never failed to point out the incentives and means to progress and growth in the schools and organizations of the Church. He deplored the inroads of unchastity and the perpetuation of any and all customs, no matter how ancient and revered, that mitigate against complete acceptance of, and adherence to, the teachings of the Church. From island to island he called upon the Saints to ascend that high plateau of purity of life, service, and progress enjoined by the gospel of Jesus Christ.

SUNSET BLANKET

by Maude Rubin

Morning came
On eagle wing,
Lifting the grayness
From safe-soft greenness.
But night will bring
A warming flame,

Red and bright
As Navajo rug. . .
The shivering sand
Crown still, ununsun,
Is covered snug
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Humor in the Classroom

(Continued) The task of learning cannot always be accompanied with that which amuses. The one who comes to class with the attitude, "Well, here I am, entertain me," goes away with little gained.

It is a fallacy to think occasional humor indecorous in the religion class. Since religion centers around Jesus, the Man of Sorrows, it is thought by some that every consideration of his gospel should be approached with long faces and sad countenances. This sometimes carries over into the study of his Church and its history. As Latter-

day Saints, however, who feel that religion should be joyously experienced; we need not fear the impropriety of discreet humor even in the Sunday School class. This belief comes partly because we do not accept the popular concept of the Master as forever being seriously portrayed. One of the few portrayals of Jesus smiling is found in a mural on the facade of the Honolulu Stake Tabernacle. On the two occasions when Jesus took special pains to justify his conduct to his enemies, he was explaining why he and his disciples were so joyful. (Mark 2:18-19, Luke 15.) That little children loved Jesus is all the evidence anyone needs that the

Master Teacher found a "time to laugh," for whoever heard of children loving someone adverse to laughter?

Traditionally the Latter-day Saints have been a people fond of humor. The pioneer lightened his load with laughter and found amusement a salve for sore trial. Past and present leaders are often remembered for their fine wit and repartee. The teachers in the Church today have as their heritage the enjoyment and promotion of good humor.

All serious-minded people need the relaxation and release which wholesome humor affords; nowhere is it more welcome than in the classroom.

Africa

(Continued) however, is not the most populous political sub-division of the continent. It must take second place to the Federation of Nigeria, a British dependency. Nigeria contains 31,254,000 people.

The first colonial power of Africa, both from the standpoint of square miles and people involved, is France. The vast territory of French West Africa contains nearly 21,789,000 square miles of space, and 18,729,000 people. French Equatorial Africa, embracing the Sahara, contains 969,000 square miles and five million people. After the French come the British, a close second in size and population. The British territories hold some advantage in strategic position, resources, and potential. This is especially true when the problems of the French in Algeria are considered, and the likelihood or possibility that French "union" with Algeria may be nearing its end. Belgium, with the Belgian Congo's 905,000 square miles—more than ten times the state of Utah, and with nearly thirteen million people, is the third power of Africa, followed by the holdings of Portugal (797,000 square miles and eleven million people) and Spain (127,000 square miles and 434,000 people).

Besides France, Britain, Belgium, Portugal, and Spain, other outside powers are interested in African affairs. They include the United

States, the USSR, and India. Professor Vernon McKay calls attention to a striking passage in President Nasser's 1955 book, *Egypt's Liberation: The Philosophy of the Revolution*. The words connote not only the tides of colonial revolution, but also the aspirations of Egypt as, presently, the largest independent nation on the African continent and the one controlling Suez. Said President Nasser:

"We cannot . . . remain aloof from the . . . conflict going on . . . between five million whites and 200 million Africans. We cannot do it for an important and obvious reason: we are in Africa. The peoples of Africa will continue to look to us, who guard their northern gate, and who constitute their link with the outside world."

Before 1939, the US annual imports from all of Africa ran at around \$100 million. By 1956, according to Professor Andrew Kamarck, they had increased six times. Said he: "As of now, Africa supplies the bulk of our consumption of diamonds (industrial and gem), columbium, cobalt, pyrethrum, arabic gum, wattle bark and extract, palm and palm kernel oil; at least half of our consumption of cocoa, cloves, and vanilla beans, extra long staple cotton, mahogany logs, long fiber asbestos; and around a quarter of our consumption of antimony, chrome, graphite, manganese, goat and kid skins, papain, and canary seed." This authority from Johns Hopkins goes on to say that "In the world out-

side the United States, the two areas that are important for us as sources of raw materials, now and in the future, are the other countries in the Western Hemisphere and *Africa south of the Sahara*."

We live in an urban world. The cities of man tend to dominate the life of man. What is the largest city of Africa? Here is a list of the ten largest:

1. Cairo, Egypt	2,101,000
2. Alexandria, Egypt	925,000
3. Johannesburg, South Africa	880,000
4. Cape Town, South Africa	572,000
5. Casablanca, Morocco ..	551,000
6. Durban, South Africa ..	475,000
7. Ibadan, Nigeria	459,000
8. Addis Ababa, Ethiopia..	400,000
9. Tunis, Tunisia	365,000
10. Algiers, Algeria	315,000

Professor Walter Goldschmidt of UCLA, who edited the recent publication, *The United States and Africa*, directed serious thinking in his introduction, wherein he wrote:

"America has a moral interest in Africa. One in every ten Americans can claim descent from Africa, and our greatest domestic moral problem is bound up with the Negro peoples of that continent—a problem which has a monument in the country of Liberia. America also has an economic interest in Africa, both as a source of raw materials and as a market for our manufactures. . . . But above all, America has an inter-

est in the kind of place Africa will become."

Another UCLA professor, Dr. James S. Coleman, formerly of Provo, Utah, and a leading authority on the political problems of Africa, contributing to the same excellent volume, stated this future interest well: "America's principal interest in Africa's political systems is that they be democratic and stable. No other set of goals would be compatible either with the declared aims and the known aspirations of the African peoples or with the expressed ideals and the national interest of America."

To witness intelligently the working out of these goals will require more attention to Africa, its peoples, and its problems in these times. The quarterly newsletter of the Carnegie Corporation, July 1958, pointed up one of the many facts to be appreciated in this quest. It called attention to the city of Benin in British Nigeria, a city once the hub of an old and large West African kingdom. Its present ruler traces rule of his particular dynasty to an ancestor of 800 A.D. Once the dominant power in southern Nigeria, the history of Benin is about to be unraveled and revealed to the western world. Future students, in search of new material, may find themselves much concerned with Africa.

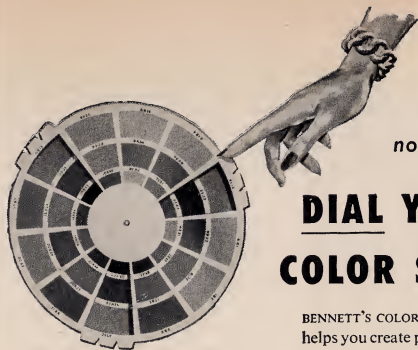
RICH HARVESTING

by Beulah Huish Sadleir

I would you gave me autumn
As an antidote for grief
And bathed me in the burnished
tints
Of every loosened leaf.

I would you brought me solace
In the amber corded sheaves
And watched with me
Nut-feasting squirrels
Beneath the tall pine tree.

And if we share these simple gifts
With love—fire in our eyes,
We shall have known rich harvesting
And sun for winter skies.



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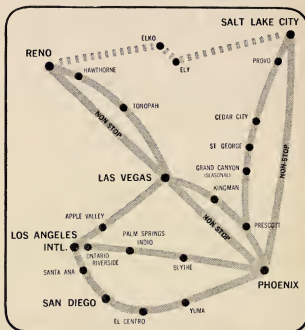
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Thanksgiving

(Continued) hope. Though there may be clouds of oppression, wars, and rumors of war, including the "cold" war, still we have hope that all peoples of God's world will be united in everlasting peace. For this hope we give thanks.

Thankful we should be for faith. May we have greater and stronger faith in God—in our fellow men—in ourselves. Faith is such a satisfactory companion in this old world. Our beloved Prophet speaks to us at least once a month through the pages of this and other Church publications. With faith in our Prophet, faith in his word shown by our obedience to gospel principles, we have nothing to fear. Thankful for faith in a Prophet of God and his word? Thankful until we would shout it from the housetops!

A young mother had been told she might never walk again following a serious illness. The Prophet of God said, almost casually, "She'll walk!"—And she does. Thankful for faith? Thankful for the Prophet of God, for the priesthood restored to earth again; for a testimony of all this; thankful for a desire to share with others all these precious blessings!

Thanksgiving is a beautiful day. To Latter-day Saints in all the world every day should be hallowed by the spirit of thanksgiving. Where there is an absence of gratitude either to God or to man, there is generally the presence of vanity and the spirit of self-sufficiency. Ingratitude is one of the great sins. Even lowly animals express gratitude in their own way. Is there even one mortal soul who has not felt the thrill of gratitude for some blessing some time?

Abraham Lincoln, in his first Thanksgiving day proclamation, issued in 1863, said: "Thanksgiving . . . No human counsel hath devised, nor hath any mortal hand worked out the great things. They are the precious gifts of the most high God."

The spirit of Thanksgiving is contagious—a happy contagion! One morning two neighbors were working in their gardens, one concerned with getting the watering done that he might hurry to another task of the day. The other neighbor called over and said, "Don't we live in a

beautiful world? Aren't we thankful?" Somehow all sense of hurry and confusion was erased from the first neighbor's mind, and the day became a beautiful blessing to be shared with others—a day to accomplish worth-while, satisfying tasks—a day in which to stay close to God. All this because someone was thankful and shared her thanksgiving!

Henry Ward Beecher wrote: "If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it and how would it draw to itself the

—

HOME

by Ivy Houtz Woolley

If home is where the heart is,

Wherever you go

You carry my home,—

This truth, you must know.

If home is where the heart is,

Dear one, that is true,

That you carry forever

My sweet home with you.

—

almost invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings, only the iron in God's sand is gold!" The golden glow from a thankful heart can find its way into countless lives if given expression.

Could it be that in our generation we take too many blessings for granted? Do we thank our loved ones for such little things as a good meal, a happy home, an understanding heart, and countless other

things? How do we show thankfulness to our fellow men? There are so many ways. By courtesy, by thoughtfulness, by doing the little, unexpected things we say, "Thank you." May we get into our hearts and minds the spiritual aspect of Thanksgiving, making of every day a good day because of thankfulness expressed and shared.

Truly, "The thankfulness that counts is a thankfulness that can be shared."

The scriptures are replete with admonitions that we be thankful to God for our blessings. The Apostle Paul said:

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Philippians 4:6.)

"As ye have therefore received Christ Jesus the Lord, so walk ye in him:

"Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." (Colossians 2:6-7.)

We have not mentioned being thankful for material blessings. They are so many and so varied: the clothes we wear, our homes, our jobs, our food. For all these we say "Thank thee, O Father." Our material blessings we must also share with our fellow men if we would follow the admonition of our Lord and Master to "love thy neighbour as thyself." Many times the great welfare program of our Church has been able to help out in major disasters because Latter-day Saints have been willing to show their thankfulness for the blessings of the gospel by sharing with others.

And so, as we count our many blessings, naming them one by one, we're not at all surprised what the Lord has done, (as we sing in the song). We are not surprised because we know, without the shadow of a doubt, that God loves us for he has given us unnumbered blessings. As we approach Thanksgiving 1958 in the United States, may Latter-day Saints throughout the world pray and show by their actions that they are always thankful.

Oh, God, keep our hearts thankful—never let us forget the source of all our blessings nor our privilege to share them with others.

Amen.

Preliminaries to the Restoration

(Continued) interpretation of the scriptures. When they did this, they failed to realize that the Bible was not written for the purpose of being a constitution upon which God's church was to be formulated, and that the Old and New Testament were not meant to be God's only word to man. The Bible is not all-inclusive. Nowhere in the Bible can one locate the prayer that should be employed at the baptismal or sacramental services.

From the Bible alone one cannot adequately reconstruct the organization of the primitive church. The officers who guided Christ's church are listed in the epistles, but since they were written after the churches were organized, there is no mention in these letters of the specific duties of the various officials. Then, when the reformers of necessity had to abandon the Catholic concept of authority, they found it necessary to replace this doctrine by rationalizing that grace alone is sufficient for salvation. They proclaimed, "One attains salvation through *faith alone*, and this faith is a free gift of God." They not only adopted a variety of interpretations of the Word of God, but they also retained many doctrinal errors inherited from the medieval church. Even though the leading reformers vehemently opposed the sale of indulgences, turned their fury on the monasteries, reinterpreted the medieval concept of transubstantiation, and attacked ritualistic aspects of the Christian services, they did not attempt to purify the trinitarian concept of God, the pessimistic view of the eternal pit of hell fire and brimstone that awaited the unsaved, nor the doctrine of infant baptism by sprinkling. To have challenged these orthodox beliefs would have been too radical a departure from the past even for the reformers.

There were a few courageous souls who appeared in the sixteenth century society and attempted to reconstruct men's thinking in regards to these doctrines, but such men found few sympathizers, and most advocates who persisted to pronounce reformed views on these subjects met violent resistance. Michael Servetus, a Spaniard, is one example of a reformer who challenged the orthodox view of the

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Trinity. After fleeing from one country to another, he traveled to Geneva where he debated the subject of the concept of God with John Calvin. Servetus argued that the Father and Son were not one in body, lost the debate, was convicted of heresy, and was burned because of his convictions.

The reformers plainly demonstrated by their actions and teach-

ings that they inherited not only doctrinal errors from the medieval church but also the spirit of intolerance. They purged the unorthodox and drove dissenters from their midst. They stifled freedom of thought and would not extend toleration to other sects. They did not advocate, by modern definitions of the term, that the church and state should be separated. John

Repenting . . . forgiving . . . forgetting

Richard L. Evans



In moving through life we all tend to pick up some prejudices, some resentments, perhaps some sense of injury at times, some feelings that we have been offended. And sometimes we hug these hurts, real or imagined, close to our hearts. And when we feel that others have given offense, it isn't always easy to forgive, and it may be even harder to forget—and perhaps still harder to concede that we ourselves may also have given others some feelings of offense. We all at times fall short of being at our best. We all say things that others may misjudge, may misinterpret: things we likely would not have said if we had taken second thought. And most people, all people, are sometimes preoccupied, and seem at times to slight others, to pass friends without thinking or seeing, or fail to give attention to something said. All of us have reason, if we would wish it, to misjudge all of us at times, to misjudge the motives, the intent, the hearts of other men. We are all of us human. We make mistakes. We do not always live to the best of what we know—all of which the Lord God understands—and for this he has given us the principle of repentance; and for this he has given us also another principle: the principle of forgiveness—a principle of such significance that our Savior said our offerings would be unacceptable until first we had reconciled ourselves with one another: “. . . if thou . . . rememberest that thy brother hath offended against thee; . . . first be reconciled to thy brother, and then come and offer thy gift.”²¹ How can friends, family, neighbors, associates ever get back to any comfortable, livable relationships in life, if there isn't a willingness to forgive and a willingness to forget, and a willingness also sincerely to repent for errors of the past? If all past offenses were forever remembered between two people, how could they ever get back to an understanding and livable relationship with each other? Thank God that ultimate justice and judgment are in the hands of him who knows the minds and hearts and motives of all men—who knows us better than we know ourselves—and that, with the obligation to repent there is also blessedly the obligation to forgive—friends, family, and all with whom we live life.

“The Spoken Word” from Temple Square presented over KSL and the Columbia Broadcasting System, July 27, 1958. Copyright 1958.

(See page 779 for references.)

Calvin wrote that the primary purpose of the state was to enforce the "true religion," which meant Calvinism.⁴ Since men cling to their habits and customs and slowly depart from them, the reform of the traditional beliefs was of necessity a gradual process.

The settlement of America in the seventeenth century did not immediately create in this land conditions which were favorable for the restoration. Even though one of the greatest contributions that America has given to the modern world is the separation of the church and state, it is not difficult to understand why the keynote of religious philosophy in colonial America was an established church. For centuries the Europeans had lived under the influence of one church, and the English government did not tolerate the existence of diverse religious convictions until the reign of Elizabeth I. Yet, the idea of toleration was relatively new, while the knowledge of an ecclesiastical establishment had long been embedded in the customs and laws of the people. It was only natural that the immigrants who settled in North America were prone to establish state churches in their domains. In nine of the thirteen colonies established churches existed. In all of the southern colonies the Church of England was the tax-supported state religion; and, except for Rhode Island, the Congregational Church remained the established church in New England throughout the colonial period.

The most vigorous establishments persisted in Virginia and in the New England colonies. As one traces the religious history of Virginia, he can readily ascertain that the conservative founders were but a profile of the English society, and conformity to the Church of England was but one phase of loyalty the settlers were bound to recognize in the established order of the colony. The Virginia colonizers were not religious fugitives. They had not tasted the pains and anguish of persecution but were faithful supporters of the English church. Upon their arrival, all settlers were required to acknowledge the ecclesiastical authority of the Church of England, and the dissenters from this church were not permitted to establish their homes in the land



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Slamming doors . . .

Richard L. Evans



If we were to title what follows in one phrase we could perhaps call it "Slamming doors." But one thing about slamming doors is this—that some of them don't open again—or not very soon—sometimes not ever—at least not for those who slam them. And it wouldn't seem very wise to slam doors in anger or when emotionally upset. (And of course, at other times one simply wouldn't slam them.) Most of us have difficult times, difficult problems, difficult decisions, difficult days. Sometimes people disappoint us. Sometimes situations and circumstances disappoint us. Sometimes we find faithlessness, duplicity, dishonesty; sometimes sorrow. And few, if any, live their lives without some anger, and without saying some things they wish they hadn't said. Few, if any, live their lives without doing some things too hastily, some things they wish they hadn't done—without making some shortsighted decisions. In childhood we see those who hastily act in anger. And in the later years of life, we sometimes see symptoms of the same impetuous short sightedness, in different ways, in different degrees. Some small thing goes wrong (or even some large thing), and we may immediately act on impulse instead of on sober and mature consideration. Sometimes those who have a major misfortune, an accident or illness, or who have lost someone they love, make far-reaching decisions before emotions have had time to mature. They decide to sell, or to move, or to change something—perhaps to change the whole pattern and picture of life before some of the essential factors have come into clear focus. Sometimes men, feeling offended, feeling resentful, are hasty and shortsighted, and slam doors on their own happiness and highest opportunity—sometimes even everlastingly. No man is himself in acute sorrow. No man is himself in anger. No man is himself with feelings of offense. And decisions that will wait are safer with waiting—waiting for time to take over, for the dust to clear away, for tempers to cool, for perspective to return, for the real issues to show themselves, for the real values to reappear, for judgment to emerge and mature. We should think seriously before we slam doors, before we burn bridges, before we saw off the limb on which we find ourselves sitting. Decisions in acute sorrow, decisions in anger, decisions under pressure, decisions that haven't been thought through are less likely to be mature and safe decisions.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, August 17, 1958. Copyright 1958.

FISHING VILLAGE

by Alma Robison Higbee

Dusk had fallen, and the last faint golden glow
Of sunset had left the blue-green ocean reaches.
The tide was coming in, and we could hear the slow
And measured talk of waves on sandy beaches
Bone white in the half dark. Now all was still
In the little town, and we heard afar
Incoming steamer, call, saw each lighted windowsill,
And a tree-hung drying net that had snared a star.

where religious freedom today is taken for granted. Periodic laws were enacted to insure doctrinal uniformity.

Insurgents who attempted to profess any doctrine contrary to the established religion were to be imprisoned until they reformed; otherwise, they were to be returned to England to receive further punishment. Statutes were also enacted by the representatives of the people, in 1662 and 1663, requiring all to have their children baptized by ministers of the Church of England; and attendance at the Anglican services was mandatory. And by the Act of 1705, anyone who denied the Trinity, Christian faith, or scriptures to be of divine authority, or asserted that there were more Gods than one was to be imprisoned.⁷ The fact that dissenting groups did not prosper in colonial Virginia is evidence that the established church held a firm grip on the activities of the settlers. The laws passed by the legislators were not merely words penned by the hands of men, but proved to be effective expressions of tyranny; and few dissenters succeeded in establishing their homes in Virginia until after 1740.

In seventeenth century New England, Anglicans met the same punishments as they vigorously inflicted in Virginia. There, the Congregational establishments also employed the assistance of the state authorities to maintain religious uniformity. The first attempt to challenge the ecclesiastical system occurred in Plymouth in the year 1624. In that year, an Anglican minister, John Lyford, and one of his friends, John Oldham, withdrew from the established church and inviting others to join them, met secretly in private homes. However, after they conducted their first public service, they were arrested and were driven from the colony.

The first Baptists who attempted to establish their church in Plymouth and Massachusetts Bay colonies were also banished for committing a crime against the state; and the intolerant atmosphere of New England in the mid-seventeenth century is further demonstrated by the fate of the Quakers. When members of the Society of Friends first attempted to preach in Massachusetts, they were answered with fines, imprisonment, banish-

ment, and mutilation of the body, and the repeated offenders were silenced by the death penalty. In the eighteenth century, after toleration had been extended to the Quakers, Baptists, and Anglicans in Massachusetts, members of these sects continually complained that they were suffering persecution. When a conservative, but enthusiastic, body of Christians emerged from the Congregationalists, and established Separate churches, they were frequently fined and imprisoned for refusing to pay taxes to the Establishment. In 1774, the Virginian James Madison aptly described a condition that prevailed in many sections of America: "The diabolical, hell-conceived principle of persecution rages among some.

of the most liberal statutes of that day. This act granted religious toleration to all "who professed to believe in Jesus Christ," but at the same time stipulated that anyone who denied the holy Trinity or the unity of the Godhead was to be punished with death and the confiscation or forfeiture of his or her lands.⁹ Latter-day Saints, had they lived in colonial Maryland, might have been prosecuted under this law since they have repudiated the concept that the Father, Son, and Holy Ghost are one in body. The extent of intolerance in colonial America is further evident by the fact that in every colony there were laws enacted which infringed upon the rights of Catholics and Jews, and complete religious freedom did not exist in the thirteen colonies.

Even though complete religious freedom was not a reality in colonial America, the ideas advocated by such insurgents as Roger Williams and William Penn gradually were dispersed among men. These reformers aided in establishing in America havens for the oppressed. In the middle colonies and in Rhode Island, religious toleration for Christians, with the major exception of the Catholics, was attained during the seventeenth century. In these colonies, and in the frontiers of many Southern colonies, various Protestant sects succeeded in establishing their churches; and as the settlers learned to co-operate with one another, toleration bloomed into religious liberty.

Meanwhile, England was leading the fight for liberty by enacting the Toleration Act of 1689 which granted the right of religious worship, but not political equality, to Protestant dissenters. These privileges were soon protracted in practice to Roman Catholics and Unitarians; and in 1695, the Abolition of Censorship encouraged the idea of rational expression by establishing freedom of the press. These events also coincide with the introduction of the age of enlightenment—a century in which important accomplishments were made toward the establishment of religious liberty and the liberalization of the Christian theology. Favorable conditions for a restoration of the gospel of Jesus Christ were rapidly developing. The Dispensation of the Fulness of Times was approaching. (To be continued)

OWED TO AUTUMN

by Marie Daerr

Though some may moan at Fall's
first blast,

I sing another ballad:

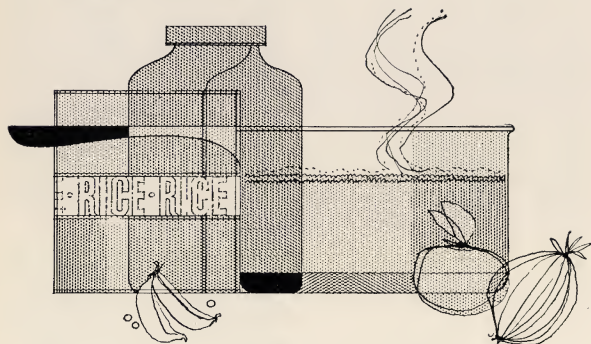
Sweet strains for picnics safely
past. . . .

No more potato salad!

. . . There are at this time in the adjacent country not fewer than five or six well-meaning men in close jail for publishing their religious sentiments, which, in the main, are very orthodox."⁸

Even in some colonies where toleration flourished, laws were enacted which required the colonists to accept the orthodox doctrine of the Trinity, and to the colonists this meant the belief that the Father and Son were one in substance. In April 1649, an "Act Concerning Religion" was passed by the Maryland Assembly which proved to be one

AUTUMN FREEZE



by Edna Schofield

When the aspen turn gold in the West and the maple flaunt their scarlet leaves in the East, you can be sure that autumn has come. It won't be long before the chill seeps down across the plains and into the valleys.

If your garden is like mine, you probably only have a stewpan-and-relish collection of vegetables left. The appearance on the table of your lovingly tended vegetables now goes unrewarded. It is obviously a case of too much and too little. Too much left in the garden to waste; too little left to can.

What, then? A cook's heyday! The seasonal rush of canning, preserving, and storing is over. At last there is time to call upon latent cooking talents—time to create, experiment, and devise.

For instance, take a look at those loose outer leaves of cabbage. Nutritionally and aesthetically they are far superior to the blanched inner leaves of the compact head. Richly green and vitamin loaded, why consign them to the compost pit?

Hungarian Cabbage

Select the tenderest, most nearly perfect leaves of outer cabbage and blanch them (two minutes) in boiling water. Cool quickly in ice water.

In a large bowl, mix $\frac{1}{2}$ pound ground beef, $\frac{1}{4}$ pound ground veal, and $\frac{1}{4}$ pound ground lean pork. Beat 1 egg into $\frac{1}{2}$ cup heavy cream, then add $\frac{1}{2}$ cup raw rice, 1 small onion (diced), and salt and pepper. Mix well with meat mixture.

Divide mixture into ten or twelve portions and put one portion on each cabbage leaf. Fold sides toward the center and roll from the stem end. Place the cabbage envelopes side by side in a baking dish or freezer container. Protect with moisture-proof wrappings and freeze.

To serve: Remove from freezer, add $1\frac{1}{2}$ cups beef stock. Bake in 350° F. oven for 30 to 40 minutes, or until done. About 15 minutes before removing from oven, pour $\frac{1}{2}$ cup sour cream over rolls and finish baking. Serve with sliced tomato salad, brown bread, fruit and cheese dessert.

Minestrone

Minestrone, that delightful Italian soup, is a veritable medley of summer's bounty. This soup should be very thick and can be delicious.

Begin with a base of good beef stock, add peas, carrots, lima beans, cabbage, celery, parsley, chopped tomato, onion, rice, salt, pepper, and spices. Use any or all of these vege-

tables, adding or substituting others as availability and your tastes dictate. Simmer until just tender. Pour into heatproof casseroles with cover and freeze. Before serving, heat in a modern oven, add grated Parmesan cheese, and serve hot.

Beets in Orange Sauce

Wash beets quickly under running water. Be sure roots and about 1 inch of beet top are still attached. Brush with oil and bake in a 350° F. oven for 1 hour, or until tender or cook in boiling water on top of stove. Cool beets, then peel and cut into shoestrings. For twenty medium sized beets grate 2 small onions and mix with 2 tablespoons vinegar, 4 tablespoons sugar, $1\frac{1}{2}$ cups orange juice, 2 teaspoons grated orange rind, and salt to taste. Pour over beets and freeze.

To serve: Add 1 or 2 pats of butter and simmer gently for 15 minutes, or slip into a moderate oven for half an hour.

Onions improperly cured and stored keep briefly. Save both time and money by freezing any remaining onions from your garden. Simply peel and dice the onions, blanch 2 minutes in boiling water, then chill quickly in ice water. Measure into most used quantities (2 teaspoons, $\frac{1}{2}$ cup), and wrap each unit separately in plastic. Place in moisture and odor proof bags and freeze. Remove only as much as needed at one time.

If you have some green peppers left, clean and dice them. Blanch, chill, and drain. Package in one or several of the following ways: (1) wrap small quantities of diced peppers in individual packages as for onions, (2) combine with equal amounts of diced onion, (3) or, instead of dicing peppers, remove stem end and leave whole for stuffed peppers, nesting one inside the other. Freeze in plastic bags. Do not thaw before using.

Don't forget to freeze some of your fresh herbs, too. Pick herbs at peak flavor, wash well, then blanch for 2 minutes. Cool and drain well. Spread onto tray and freeze. Once frozen, herbs can be put loosely into a bag without re-freezing together. Remove amount needed at any one time. For a *bouquet garni* for soups and sauces, tie together combinations of your favorite herbs. Blanch, then wrap each bundle separately and freeze.

Dedicatory Prayer

(Continued) of Days, through Abraham and Moses, Malachi and Elijah, with authority to "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. 4:6) down to the latest generation. For this consistency, and completeness of restoration of authority, we express gratitude on this occasion and praise thy holy name.

We express gratitude to thee for the leaders of thy Church from the Prophet Joseph Smith through the years to the present General Authorities—the First Presidency, the Council of the Twelve Apostles, the Assistants to the Twelve, the Patriarch to the Church, the First Council of the Seventy, the Presiding Bishopric.

With humility and deep gratitude we acknowledge thy nearness, thy divine guidance and inspiration. Help us, we pray thee, to become even more susceptible in our spiritual response to thee.

Bless the presidencies of stakes, high councils, presidencies of missions, bishoprics of wards, presidencies of branches, presidencies of quorums, superintendencies, and presidencies of auxiliary associations throughout the world—make them keenly aware of the fact that they are trusted leaders, and that they are to hold sacred that trust as they treasure their lives.

We are grateful that the members of the Church recognize that the payment of tithes and offerings brings blessings and makes possible the proclamation of the gospel to the ends of the world, and contributes to the carrying out of thy purposes through the building of chapels, tabernacles, and eventually temples wherever the Church is organized in all lands and climes.

Magna Carta

It is fitting that we express appreciation of the signing of the Magna Carta in the County of Surrey, the same county in which we meet today wherein the promise is given that no freeman shall be taken or imprisoned or disseized or outlawed or exiled . . . without proper trial by his peers or by the law of the land.

This protection of the individual is in keeping with thy divine will; and any group of men who advo-

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"Pizza Pronto"

Measure into bowl $\frac{3}{4}$ cup warm water

(not hot—105° to 115°F)

Sprinkle in 1 package Fleischmann's

Active Dry Yeast

Stir until dissolved. Add

$\frac{2}{3}$ cups biscuit mix

Beat, turn dough onto surface well dusted with biscuit mix. Knead 20 times. Divide dough into 4 pieces; roll into 8-in. circles. Place on ungreased baking sheets. Press to make edge of circle slightly thick. Also makes three 10 or 12-in. pizzas.

Mix together $\frac{3}{4}$ cup chopped onion

1 clove garlic, chopped

2 cups tomato sauce

1 cup cooked Italian sausage

or chopped salami

salt and pepper to taste

Spread on dough. Top with

$2\frac{1}{2}$ cups grated Mozzarella cheese

or 2 6-oz. packages sliced Mozzarella cheese (cut in thin strips)

Sprinkle with 1 teaspoon oregano

Bake in hot oven at 425°F. 15 to 20 min. until crust is brown, filling bubbly.

Note: For a thicker, more tender crust, cover shaped crust, let rise in warm place until doubled in bulk (about 35 minutes).



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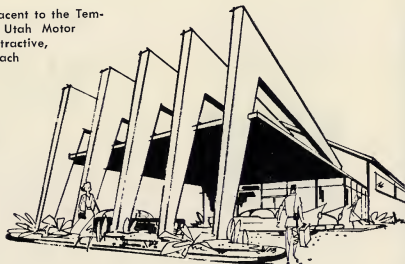
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cate an ideology that would deprive man of this individual right and heritage and make him a vassal of the state stamp themselves at once as enemies of thy divine purposes.

We express gratitude for the right of free peoples to resort to the ballot, and for freedom to meet in legislative halls to consider problems and settle difficulties without fear or coercion of dictators, of secret police, or of slave camps. O Father, help people everywhere more clearly to realize that government exists for the protection of the individual, not the individual for the government.

Bless, we beseech thee, Her Majesty, Queen Elizabeth the II, the Houses of Parliament, and all branches of government throughout her Majesty's realm, that the high reputation of this great government for the proper and just enforcement of law may continue to be meritoriously maintained.

May the United States government with Great Britain, her Dominions, and freedom-loving countries everywhere, including South American republics, hold so sacredly the principles of self-government, and give to their peoples such enjoyment of peace, tranquility, and opportunities for progress as will make communistic governments of dictatorship, of mock trials, of unjust imprisonment, of enforced tyranny, so universally reprehensible as to be discarded forever by liberty-loving peoples.

Restoration

That peace may eventually prevail, thou hast again restored in its fulness the gospel, and established authoritatively the Church of Jesus Christ. Even so, there are millions who are being influenced by false ideologies which are disturbing the peace of mind and distorting the thinking of honest men and women. O Lord, guide and protect thy messengers in their efforts to convince honest people in all lands and climes that Jesus Christ is "the way, the truth, and the light" (John 14:6) and that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Bless well-meaning men in all climes as they strive to hasten the day when men will renounce contention and strife and desire to use the great nuclear discoveries of the present day not for war and destruc-

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tion, but for peace and spiritual advancement.

To this end, we beseech thee to influence leaders of nations that their minds may be averse to war, their hearts cleansed from prejudice, suspicion, and hate, and filled with a desire for peace and goodwill.

While his body lay in the tomb Christ, thy Beloved Son, preached to the spirits in prison who once were disobedient in the days of Noah, thus evidencing that those who have passed beyond the veil must also hear the word of God and obey the eternal principles of life and salvation.

Temples are built to thy holy name as a means of uniting thy people, living and dead, in bonds of faith, of peace, and of love throughout eternity.

Help all, O Father, to realize more keenly and sincerely than ever before that only by obedience to eternal principles and ordinances of the gospel of Jesus Christ may loved ones who died without baptism be permitted the glorious privilege of entrance into thy kingdom.

Increase our desire, therefore, to put forth even greater effort toward the consummation of thy purposes.

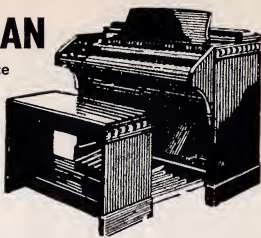
To this end, by the authority of the Holy Priesthood, we dedicate this, the London Temple of the Church of Jesus Christ of Latter-day Saints, and consecrate and set it apart for the sacred purposes, for which it has been erected. We ask thee to accept this edifice and to guard it from foundation to tower. Protect it from earthquakes, tempestuous storms, or other devastating holocausts. We dedicate the ground on which it stands and by which it is surrounded. May the baptismal font, the ordinance rooms, and especially the sealing rooms be kept holy that thy spirit may be ever present to comfort and to inspire.

Bless the persons who are charged to look after all mechanical installations and fixtures, that they may do so skillfully, faithfully, and reverently.

Bless the president of the temple and his wife as matron. Let humility temper their feelings; wisdom, and kind consideration guide their actions. May they, and others, who will be appointed as assistants and custodians, maintain an atmosphere of cleanliness and holiness in every room. Let no unclean person or thing ever enter herein; for, "my

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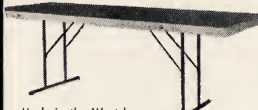
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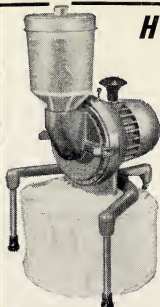
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spirit," sayeth the Lord, "will not dwell in unclean tabernacles"; neither will it remain in a house where selfish, arrogant, or unwholesome thoughts abide. Therefore, may all who enter this holy temple come with clean hands and pure hearts that thy Holy Spirit may ever be present to comfort, to inspire, and to bless.

If any with gloomy forebodings or heavy hearts enter, may they depart with their burdens lightened and their faith increased; if any have envy or bitterness in their hearts, may such feelings be replaced by self-searching and forgiveness. May all who come within these sacred walls feel a peaceful, hallowed influence. Cause, O Lord, that even people who pass the grounds, or

view the temple from afar, may lift their eyes from the groveling things of sordid life and look up to thee and acknowledge thy providence.

Through love for thee, our Heavenly Father, and their fellow men, faithful members of thy Church, and others who believe in thee, have made possible by tithes and other generous contributions the erection and completion of this thy holy house.

Accept of our offering, hallow it by thy presence, protect it by thy power.

With this prayer, we re-dedicate our lives to the establishment of the kingdom of God on earth for the peace of the world, and to thy glory forever, in the name of thy Beloved Son, Jesus Christ. Amen.

Your Question

(Continued) Through this atonement the resurrection becomes universal, and every soul shall have his body restored to his spirit, inseparably joined, never again to be divided. Moreover, there come to the true believers redemption from their sins and the blessing of eternal life, which is to dwell in the presence of God. These are the things we are to remember.

The third thing is to remember that we covenant that we will keep his commandments. How can a member of the Church partake of the Sacrament and renew these covenants, and then go forth from this sacred assembly, and deliberate-

ly break any of the divine commandments! In doing such a thing we bring condemnation to our souls. Far better for members of the Church never to partake of these emblems, thus renewing these three covenants, than to partake of them and then go forth to commit sin. It is, however, a solemn commandment from the Lord, that we do partake of the Sacrament. Those who repeatedly and constantly disregard this commandment and remain away from this Sacrament meeting, will lose the Spirit of the Lord, for his Spirit will not dwell in those who fail to renew these covenants in a consistent manner. This is the doctrine that Paul tried to teach the Corinthian members of the Church.

Melchizedek Priesthood

(Continued) marrying out of the temple or out of the Church. It would be better to forego many possible conversions than to create a situation which would bring about unwise and ill-advised marriages.

Obviously the success of the stake missionary work and the total number of convert baptisms will depend in large measure upon the missionary consciousness that prevails among the members of the Church generally. Every Church member and officer should do all in his power to increase this consciousness, this feeling on the part of the Saints generally, that it is tremendously vital for them to participate both for-

mally and informally in the great missionary cause. As the first Presidency say in the first sentence of the *Bulletin on Stake Missions*: "Organized missionary work among non-members of the Church, and with part-member families, is to be done in all stakes, and is to receive the wholehearted co-operation, assistance, and support of all Church organizations and members."

"Remember the worth of souls is great in the sight of God; . . .

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (*Ibid.*, 18:10, 14-16.)

(Continued) of us could think what to say. We must have looked extremely surprised, standing there motionless and speechless, for the children broke out in happy laughter.

Now the lunchbox wired to our roadside mailbox is to me more than a symbol of a treat for weary school children. It is a vivid reminder of the verse in Ecclesiastes: "Cast thy bread upon the waters: for thou shalt find it after many days." (Ecc. 11:1.)

²Colossians 3:9.

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Dedication crowds congregate in front of the temple between sessions by a majestic oak tree estimated to be 450 years old.

President David O. McKay waves to the assembled throng prior to entering temple for the first session. A. Hamer Reiser, former president of the British Mission and assistant secretary to the First Presidency; Elder Hugh B. Brown; and President Joseph Fielding Smith.

The eyes of all the Church were turned toward England the week of September 7 when the fourteenth temple constructed by the Church in the latter days was dedicated. Members of the Church from the British Isles and other European missions, and a handful of travelers from across the sea—about twelve thousand in all—had the glorious experience of attending one of the six dedicatory sessions, held Sunday through Tuesday. For the other 1,438,000 Church members the experience must come vicariously, through the spoken or written word.

The purpose of this writing is to take Era readers to the dedication. This is to be a journey of several dimensions, for we must not only travel to Surrey County, England, a matter of distances, but we also must go backward in time to the week of the dedica-

Dedication

by Doyle L. Green
Managing Editor

tion. Further, if we are to appreciate fully this great event we must journey back through many years and take a glimpse at the events leading up to it.

Going to the green isles that are Britain, some of us should journey, I think, by steamship. After all, it takes only five days from eastern United States or Canada to cross the Atlantic Ocean. In late summer this is generally a delightful voyage, and one almost needs this much time properly to adjust from the pressures of a busy world to prepare himself for this great experience.

Others of us, though, should probably travel by plane, for in the air great distances can be covered in an unbelievably short period of time. From Salt Lake City, for example, there are only about twenty hours flying time to London. A nonstop flight over the polar route from the west coast of the United States can be made in eighteen hours. From New Zealand or Australia the trip can be made in some three days. The new passenger jets, they tell us, will cover the distance from New York to London in six and one half hours, but we will have to wait for another time for this experience.

No matter how we journey, we should spend part of our travel time in reviewing the story of the spreading of the gospel in the latter days to England and other European nations.

It was in 1837 that the message of the restored gospel reached British shores. On Sunday, June 4, Church leaders were meeting in the Kirtland Temple when the Prophet Joseph Smith leaned over to Heber C. Kimball and said, "Brother Heber, the Spirit of the Lord has whispered to me, 'Let my servant, Heber, go to England and proclaim my gospel, and open the door of salvation to that nation.'"

Just nine days later, Elder Kimball, accompanied by Orson Hyde, Willard Richards, and Joseph Fielding started for England on the first foreign mission opened by the Church. In New York three missionaries from Canada, Isaac Russell, John Goodson, and John Snyder, joined them. They were on the water three weeks. When they arrived in Liverpool they went to Preston, an industrial town thirty miles inland. Here in the River Ribble on Sunday, July 29, the first nine persons in Europe were baptized into the Church.

From that day forward the work of the Lord met with great success in the British Isles, and in less than eight months two thousand converts had been brought into the Church, fifteen hundred by President Kimball alone. Conversions continued until by 1850 there were reported to be more members of the Church in England than in the United States.

Over the years the Church has sent some eight thousand missionaries to the British Isles, and their efforts, combined with the efforts of the local British Saints and missionaries, have accounted for some 150,000 baptisms. More than half of this number have immigrated to America to add untold strength to the main body of the Church. Today there are about 11,000 members in Great Britain.

But for our present understanding and appreciation we must look beyond the British Isles, for although the temple which we are going to see dedicated is located there, still it will also serve the Netherlands and the four Scandinavian missions, Norway, Sweden, Denmark, and Finland.

Missionary work in the "land of the midnight sun" was begun thirteen years after the work was started in England, and the centennial of missionary work among these people was observed in 1950. At that time it was estimated that nearly forty-five percent of the membership of the Church had some Scandinavian blood flowing in their veins. During that first century some sixty thousand baptisms were reported from these countries of the northland. About half of these migrated to the United States. Today the Church membership in these countries is 8,335. The Church also has a membership of 3,736 in the Netherlands Mission, making a total temple district membership of 23,071.

If this is our first visit to Britain, we will be impressed that the island is a veritable garden spot.

Green is everywhere, with grass growing even to the very edge of the highways. We will note that the farms are, in the main, relatively small, well-kept, and that they are all separated by hedges or rock fences. Flowers bloom in profusion. It doesn't take us long to appreciate the saying, "Wherever you find an Englishman you will find a garden; wherever you find two Englishmen you will find three gardens." The implication is that both of the Englishmen will raise gardens, then will form a garden club which will raise a garden.

From London we must travel about twenty-six miles almost due south to reach the temple site, which is located near the towns of Lingfield and East Grinstead at a place called Newchapel Farm. If we go by bus or car we will travel on highway 23 to Purley then continue on highway 22 through Godstone to the intersection of highway 2028. The road is good but narrow and is usually crowded with traffic, so we must plan on from an hour and a half to two hours to make the trip.

This is the route of an old Roman road from London to the sea and takes us through the beautiful countryside of southern England. As we pass Godstone we start to strain our eyes over the trees to catch our first glimpse of the spire of the temple. This we finally see just to the right of the road and possibly a mile or two before we actually reach it.

Our first full view of the temple and the thirty-two acres of ground which is included in the site gives us a deep sense of satisfaction. One could hardly imagine a more beautiful location for a temple with its acres of green grass, majestic trees and beautiful shrubs of many varieties, a lovely reflecting pool, and gorgeous flowers. We are interested to note that whereas the building has just recently been completed the lawns surrounding it look well-established, and we realize that they have been put in from sod rather than from seed. We find that the temple itself is an inspiring sight whether viewed by day or by night. The beautiful old trees which have been preserved on the grounds create fascinating vistas of the building (one oak is estimated to be 450 years old), and the sight of the floodlights playing on the building after dark makes a scene which is not easy to forget.

We are pleased to hear something about the construction of the building from its architect, Edward O. Anderson, who has been at the site for the past three months supervising details of completion.

The building is eighty-four feet wide, 159 feet long, and fifty-six feet to the square. The tower rises 156 feet 9½ inches from the ground level, and the spire, whose steel skeleton is sheathed with lead-coated copper, extends thirty-three feet above the stone tower base. The skeleton of the building is of reinforced concrete and structural steel. Above the ground the walls of brick masonry are faced with cut portland limestone. All of the basement floors and walls are damp-proofed and inside the plaster has been applied on furring strips to prevent the walls from sweating. The interior of the temple is furnished in beautiful pastel shades. Vinyl fabric, a strong but easily cleaned wall surface finish is used in most of the rooms. Woodwork on the ground and second floors is teak and teak veneer, brought to England

from Burma. Awoodire doors and agba woodjams, facings and baseboards (both of these woods come from Africa) and some cherry wood are used in other parts of the building. We are interested to learn that the light fixtures, the chairs, the settees, and even the carpets were all designed by Brother Anderson and made to specifications in England.

There are fifty-eight finished and five unfinished rooms in the building. The baptismal font in the basement is made from shining stainless steel and is supported on the backs of twelve bronze oxen.

As we view the lovely building with its simple but in a sense luxurious appointments we wonder what the seventy-six thousand three hundred and twenty-four visitors to the temple thought as they were conducted through the building, in silence, accompanied by our missionaries.

For two and a half weeks the temple was open to visitors. The contrast between this building and the cold, ancient, tomb-like structures such as Westminster Abbey is great indeed. Many were the questions they asked as the tours were completed and the missionaries led them outside, and many were the invitations missionaries received to go into homes and tell about the Church.

But now the hour has come for the first session of the dedication. It is ten o'clock Sunday morning, September 7. Some two thousand people have gathered in the building, members of the British Mission and official guests.

Here for the momentous event are eight of the General Authorities of the Church. Not since 1840, when most of the Council of the Twelve Apostles were in England, had there been so many General Authorities gathered together in Europe at one time.

Seated back of the rostrum we see President Joseph Fielding Smith, Elder Henry D. Moyle, Elder Richard L. Evans, and Elder Hugh B. Brown, all of the Council of the Twelve Apostles; Elder ElRay L. Christensen, and Elder Gordon Hinckley, assistants to the Twelve; and Bishop Thorpe B. Isaacson, first counselor in the Presiding Bishopric. Also in attendance are the wives of most of these brethren, Elder Preston Nibley, assistant Church historian, Elder Edward O. Anderson, London Temple architect and Sister Anderson, Elder A. Hamer Reiser, former British Mission president and assistant secretary to the First Presidency; Elder Selvo J. Boyer, former British Mission president, and president of the London Temple along with his wife, Sister Gladys Boyer, temple matron; President Clifton G. M. Kerr, Sister Kerr, and others. It is a distinguished group of visitors.

As President McKay enters the room all assembled arise in honor of this prophet of God under whose direction the temple site was selected and the building was constructed, and by whom the dedicatory address and prayer is to be given during each of the six sessions.

Now the audience is seated and President Kerr has come to the rostrum. President McKay has assigned Brother Kerr to conduct this opening session.

Now President Kerr is speaking. "There are answered here today the hopes, the dreams, the wishes of thousands of the Church who have lived, who now live. There is answered here today the prophetic

witness of prophets of the Church who have spoken of the time when a house of the Lord would be built in the British Isles. This is another step along the path and in the direction of the second coming of our Lord, Jesus Christ. The eyes of the Church are upon us today, not only the eyes of the Church but the eyes of the world."

Music for the session is to be furnished by the Sheffield and Manchester districts combined choirs: the first song, "The Morning Breaks," the second, "Holiness Becomes the House of the Lord." The invocation is by Elder ElRay L. Christiansen. President Kerr is the first speaker.

Predicting an added impetus to Church work in Britain, he said that he had counted the newspaper clippings that the mission has on file, which they receive from their clipping bureau, and found that there have been 501 clippings about the Church, its activities, and about the temple in a period of three years' time. He speaks of the 76,340 people who visited the temple during the public visiting period and tells that the missionaries report that they have never talked before in their lives to people whose hearts have been so opened.

Brother Reiser is the second speaker and gives the history of the purchasing of the temple site, visits of President McKay to the property, the ground breaking, etc. "The achievements of this land will be greater from this day on by reason of the dedication of this building," he asserts.

The next speaker, Brother Edward O. Anderson, tells of the building of the temple and relates inspirational happenings that transpired not only during the building period but also during the time of the public tours.

The fourth speaker is Elder Richard L. Evans who was a missionary to Britain, an associate editor of *The Millennial Star*, and now a member of the committee in charge of the events connected with the dedication.

"Running through my mind this morning," he says, "have been the names and places and voices of some of the great people of the past who have left their imprint upon this land and upon this mission and upon this Church and upon all that is most meaningful for time and eternity." He tells of Heber C. Kimball and his companions and the beginning of missionary work in the islands, and points out that all of the Presidents of the Church have either presided in England or had been closely associated with the British Mission. He recalls that twelve of the General Authorities of the Church have been born in Great Britain, pointing up



Visitors from many parts of England were conducted through the temple during public viewings prior to dedication.



President McKay greets a delighted youth on the temple steps.

Edward O. Anderson, the temple architect, shows baptismal font to visitors.





The entrance foyer



The celestial room

the evidence of the contribution of this great land to the Church.

"This temple will be a catalyst in this country by ways we know not but ways the world knows less. Its influence will mellow and help to spiritualize the ways of man."

Following a vocal solo by Sister Ardyth Twitchell, "Bless This House," President Joseph Fielding Smith arises to speak.

"This is a great day for Zion—Zion residing in the British Isles. For a hundred years we have been praying for a building of this kind, a house of the Lord where you could come to receive the blessings which could not be received in any other place.

"Many of you are descendants of fathers and mothers who received the gospel in early days, and they had no opportunity to receive the blessings of the exaltation. By that I mean the blessings of marriage for time and eternity, and receiving of certain covenants and taking upon them certain obligations pertaining to the exaltation in the kingdom of God. Now that time has come. And the privilege will be given unto you to receive these grand blessings of exaltation for yourself. It is only in the temple of the Lord where its fulness can be received.

"Prepare yourselves by your faith and understanding of the gospel to come here humbly, faithfully to receive the ordinances of the exaltation which will be granted unto you."

Now President McKay is coming to the pulpit. He speaks, a little haltingly at first, and it is easy to see his heart is filled to overflowing. The lump in our throats enlarges as he says:

"This is a great day not only for members of the Church in Great Britain but for the tens of thousands of others who are now looking reminiscently upon their experiences here before they left, and are recalling in sacred memory their ancestors. Members of the Church in all parts of the world are centering their thoughts and offering their prayerful wishes this day upon you who are assembled this dedication service."

He points out that the veil between mortality and immortality is very thin and that those on the other side of the veil, too, are rejoicing on this great occasion.

"This is the opening of a new era, and we hope and pray a new era of better understanding on the

part of honest people everywhere regarding the purposes—the noble and fine purposes—of the Mormon Church.

"May we resolve," he concludes, "to be worthy of them, develop characters as staunch and loyal as theirs. They can hear us. They can read our hearts and know that we resolve this day to live exemplary lives in order to show by our actions that we are striving to the best of our ability to bring about good-will among mankind.

"More spirit of charity, more spirit of love, less contention and strife, that is the mission of the Church. God help us to resolve to do our part to the best of our ability in consummating God's purposes."

Then follows the dedicatory prayer (please see the Editors' Page, page 718) and the hosanna shout led by President McKay. The closing song is the "Hosanna Anthem" by the choir and "The Spirit of God Like a Fire Is Burning" by the choir and congregation.

We are so touched with the outpouring of the spirit of God that we reach for our handkerchiefs to wipe away the tears. We wonder who is singing the last verses of the song. Those around us and indeed most of those we can see facing us are so overcome that they are finding it difficult to hold back the tears. Some are not even trying but are weeping unashamedly.

The closing prayer is offered by Temple President Selvay Boyer.

The services are over, but we are reluctant to leave. It has been a once-in-a-lifetime experience, impressive, beautiful, inspirational. We find ourselves wishing we could stay for the other sessions, to listen to other speakers, to hear again the glorious prayer.

We try to imagine what the temple is going to mean to the people in the mission fields. We remember that temple endowment sessions begin on Wednesday morning, and that in the days that follow the dream of a lifetime for many of these faithful Saints will come true.

Our thoughts flit quickly from temple to temple: Bern, New Zealand, Hawaii, Los Angeles, Cardston, Idaho Falls, Mesa, St. George, Manti, Logan, Salt Lake. More than ever before we are impressed with the importance of temple work, and there wells up within our souls an unmeasurable degree of thankfulness to our Father in heaven that we are members of the Church of Jesus Christ.



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